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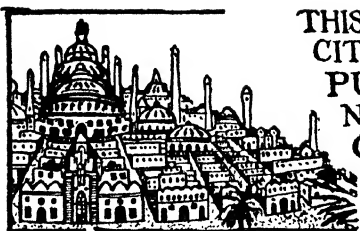
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SPICY SITUATIONS, and Dr Kenneth Guthrie's REMEDIES

The Board of Education's Examiner had just turned down the blushing Miss Teacher Candidate. Weeping, she wailed: *Is there no hope at all for me? Oh yes, purred he. Try again next year! What could I study in the meanwhile? Dr Guthrie's TEACHERS' PROBLEMS & HOW TO SOLVE THEM, \$1.25. Value and Limits of the History of Education, and 'The Mother-Tongue Method of Teaching Modern Languages,' each 30 cents. Will that pass me? Really, Miss, you are too pretty to teach school. Get his Progressive Complete Education, or Marriage as the Supreme School of Life, \$1.25. And if I pass examination on it? Then I will marry you. Thanks, kind sir!*

How a Pessimist Became an Optimist. The theological student had just been preparing a thesis by cribbing the wittiest passages from *Discoveries & Insights, Essays Theological, Literary, and of Character-Study*, \$1. Nettled at the undeserved praise, he blushed at the second-handedness of his religion. So at midnight he went to the Bishop's study, and said: *That he would leave the Church because he was honest. 'Ignorant, you mean!' corrected the adviser. 'Do a little first-hand reading yourself! That's where the trouble lies,' bellowed the martyr. I can't hunt the manuscripts! 'Unnecessary nowadays!' soothed the Bishop. 'I know of a wizard who can summon to your room for conference all the greatest but neglected philosophers of antiquity. Shall I have him send them to you? Oh yes, please! gasped the theologian. All my life I have dreamed of those sublime leaders of the race, but who were inaccessible. 'Very well, the wizard shall send you Zoroaster, teacher of purity and angels, \$3; Pythagoras, the Sage, & Philosopher, \$3; Numenius Comparative Religionist, \$2; Plotinus, Greek Combiner, \$12 cl, \$9 pp; Proclus, Universal Hierophant, \$3; Zoroaster Translation only, \$1.25; Apollonius of Tyana, Life, \$1; Plotinus, Outline \$2; Philo Judaeus, Outline, \$2. Stop! If they came all at once, it would be tragic. Is there no guide to all this? 'Write for a free copy of Names to Conjure With, which will open the whole subject.'*

This is what occurred at the Masonic Club after last night's Lodge-Meeting The Master was entertaining the just Initiated Candidate who asked him: *Where could I read up on the meaning and historic origins of initiations such as ours? Well, said the Master, the best book is the Pagan Bible an Anthology of the Soul and Its Helpers, Gathered from Ethnic Sources \$1. That sounds good, said the novice. But I would like to see the original rituals. You can, explained the Master, by reading the Modernized Mithraic Mysteries, Dramatic Sketches of Historic Initiation, \$3. But are the Christians entirely excluded? No, not laughed the Master; whatever exclusion there is, is of their own making. Good; but are any Christian Mysteries accessible? Certainly, and good ones! Get the Angelic Mysteries of the Nine Heavens, a Drama of Interior Initiation, \$3. But how do you advise all this, when you yourself are a Rosierucian? retorted the persistent Candidate. 'I was only trying to please you!' winked the Master. 'I myself prefer the Rosierucian Mysteries, \$1, a dramatization of the original documents.' But I am a modern man! sobbed the querulous Candidate. 'Nothing is easier,' comforted the suave Master. 'You need only set the Modern Mysteries, \$1, alluring and thrilling Mystical Playlets of Experiential Religion: also the glorious Shakespearean Mysteries, \$1. Thanks!*

Savanarola's Ghost met Giordano Bruno's, still reeling from the fire's agony. 'Cheer up, friend,' consoled he: 'you are now safe from persecution! Perhaps; but I am homeless. 'Oh no, friend; look! As he waved his hand, there appeared a glittering Temple. What's that building? gasped Bruno. 'Your home!' comforted Savanarola. But the door is locked, and I want to get a look in! 'It's your own fault,' rebuked the Florentine: 'didn't you while on earth read Temple-Gates Ajar, \$1? But a look-in is not enough; I would want my whole body in. 'Very well; I shall send for a copy of Temple-Gates Opened, \$1. But in the meanwhile? whined Bruno. 'I'll lend you Prayers, Visions & Aspirations, \$2.' Please, I don't want merely to aspire, I want to DO something! 'Then I will lend you Regeneration the Gate, Applied, and Special Methods, \$2 each, \$5 all three. Oh thank you! Then I won't lose any time.

A Fundamentalist-Modernist Fracas. In a recent rail-road wreck near Albany the Modernist Rev. I. Catchem, of St. Shark's-in-the-Mill, pond for hours lay waiting for rescue, cheek by jowl with the renowned Fundamentalist Rev. U. Cheatem. Fellow-misery broke down the barriers of orthodoxy, and I Catchem said: 'My injuries are due to over-fascination while reading occult stories entitled *Murrah for God*, \$1. 'My fatuous friend,' in shocked tones retorted self-righteous U. Cheatem, 'you better sober up by exchanging books, for the faith-strengthening *What Happened to Kitchener*, \$1, whose hypnotic charm immobilized me during the accident.' Conversation revealed they were both about to be ousted, and a flash of genius bade them exchange: but this flop implied two reeducations, betraying secret tricks of the craft. So U. Cheatem babbled: 'To be a Fundamentalist all you need to do is to keep people distracted by anything absorbing, such as *Romance of Two Centuries*, \$2. *Reuniting Pilgrimage*, \$1, *Stories for Young People*, \$1.25, eerie *Votive Garlands*, \$3; and then you can culminate from *Why You Really Want to be a Churchman*, \$1.25.'—'Thanks,' chorried I. Catchem. 'Now I will tell you how to succeed as a Modernist. Shed tears while haranguing over your honesty, and inability to be convinced by any reasonable arguments. In the meanwhile cribbing from the Ladder of God, & Other Sermons, \$1. the Message of the Master, \$1.25, & How the Master Saved the World, \$1.25. Then you can make a reputation as a pundit by judiciously using *The Spiritual Message of Literature*, \$2.50, it's convenient. But shouldn't I seem somewhat saintly? 'Transcribe of Communion With God, 50 cts, and *Of the Presence of God*, \$1.25.' Pray? That was the only point where Fundamentalist and Modernist agreed: Let us pray on the PLATONIST PRESS, Teocalli, 1177 Warburton Ave. No. Yonkers, N.Y.



Kenneth Sylvan Launfal Guthrie

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 ness, such as would gratefully follow along the paths of Asha,
 (justice) 260
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 (divinity) such as You, O Ahura Mazdâh (lord mindful) ! 261

XXXIV.—3

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 tice) we shall with reverence offer the oblation 262
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A. INTRODUCTION

43.1

Success to Me, to You, and to Whosoever will! 301
May AHURA Mazda (mindful lord) who rules at will over
all things, grant 2
(That) both Enduringness and Vitality (health and immortality) may come to thee (O Believer)! Of Thee, O Lord,
do I desire this! 3
As to me, grant me that I maintain my hold on Asha (justice)! And do Thou, O Armaiti (love), grant me 4
Riches, Compensations, and the life of Vohu Manah (good disposition)! 5

43.2

Yea, Vohu Manah (good disposition) will give the best of
all things to this Zarathushtra; 306
According to his wish, He will give him the comfort of
heaven. 7
O Mazda (mindful), through Thy most (bounteous mentality) Spenta Mainyu reveal 8
All these blissful mysteries of Vohu Manah (good disposition) which Thou givest through Asha (justice) 9
With all the joys that are long and vital on every day! 10

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XXXIII.—7

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 O Mazdâh (mindful) 232
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 of (B) the Magians ; (and, for this purpose) 233
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 manifestly among us. 234

II. As Student with the Vohumanist Cult.**VISION I. The Fire-glow of Retribution.**

XXXIV.—4

We wish O Mazdâh, (lord mindful) that thy fire, whose strength
 is Asha, (justice) 265
 May be a promised (swift M) powerful, clear, delightful for
 supporting the land or the people ; 266
 But (that it may be) for the enemies a visible, suggestive and
 practical token of harm. 267

B. ZARATHUSHTRA'S EDUCATION

I. Discontented at Home among *the* Magians

43.3

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Who would teach us the just paths of profit—namely, 12
Those of the good life (both) corporeal and mental, that
lead to 13
The real worlds where dwells (the lord) AHURA; 14
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good! 11

II. As Student with *the* Vohumanist Cult.

VISION I. The Fire-glow of Retribution.

43.4

In order that I may receive the power of Vohu Manah
(good disposition) 320
would, in Thee, O AHURA Mazdah (mindful lord), re-
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vigor is Asha (justice). 19

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show me (that) the incomparable (riches) 250
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Manah, (good disposition) ; 251
O bounteous Armaiti, (love) instruct the spirits through Asha,
(justice). 252

VISION II Punishments Cannot be Avoided even by Deceit.**43.5**

I acknowledged thee, O AHURA Mazdah (mindful lord), as
the bounteous divinity when 321
(1) At the beginning, I beheld Thee at the birth of life 22
(2) When Thou didst establish (proper) Compensations for
deeds and words : 23
A bad (compensation) for the bad, and a good compens-
ation for the good ; 24
(Which is to occur,) with Thy skill, at the last crisis of
of creation ; 25

43.6

At which crisis come Thou, O Mazdah (mindful), with
Thy Spenta Mainyu (bounteous mentality), 326
With Xshathra (power), Vohu Manah (good disposition),
and Asha (justice), 27
Through whose deeds are prospered the human-estates 28
For which Armaiti (love) formulates judgments 29
Of (mindful) Mazdah's understanding which no one ever
deceives. 30

VISION V. The Sincere shall be Supported.**XXXIV.—5**

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 Wealth? O Ahura Mazdâh (lord mindful), for the deeds
 which I (urge) You (to do, namely), 268
 With Asha, (justice) and Vohu Manah (good disposition), to pro-
 tect Your poor? 269
 Through (our preaching among) the daevic-enemies, savages, and
 and doomed-men, we will declare You to all foreigners. 270

XXXIV.—6

Since You therefore actually have the above powers, O Ahura
 Mazdâh (lord mindful), with Asha (justice) and Vohu Manah
 (good disposition), 271
 Therefore grant me as token thereof, a change for better now in
 this life, 272
 So that I may the more approach You with greater joy and ado-
 ration. 273

VISION V. The Sincere shall be Supported.**43.11**

I recognized Thee, O AHURA Mazdah (mindful lord), as
the bounteous (divinity) 351
When (I) I was first instructed in Your utterances; 52
And when with (good disposition) Vohu Manah, (some
man) came-around to me, (and asked), 53
“Will the doing of that which You have told me is the
Best (to do) 54
Arouse trouble among men for me?” 55

43.12

And at the same time, when Thou toldst me to answer
him, “Depend on Asha (justice) for support !” 356
Then to me (Zarathushtra,) who was not disobedient, Thou
utteredst the command: 57
“Thou hadst better arouse (thy prophecy) before the com-
ing 58
Of Sraosha (obedience) together with the rich Ashay (com-
pensation), 59
Who will distribute to both contending parties compensa-
tions for their profit.” 60

III. As Student with the Ashaist Cult.**VISION IV. Theophany of ASHA.****XXXIV.—7**

(O Lord, listen to me who wish to ask thee about certain people)
 Are they faithful to thee, O Ahura Mazdâh, (lord mindful), who,
 though they know of Vohu Manah, (good disposition), 274
 Turn the difficulties of traditionally-inherited doctrine unto their
 own advantage, by sophistries? 275
 As for me, I know none other but You, O Asha! therefore protect
 us. 276

XXXIV.—8

With such specious deeds, under which lurk danger for many,
 they are intimidating us; especially 277
 Me, who am the weaker, for (Bendva) is strong with hate of thy
 commands, O Mazdâh, (mindful). 278
 But those who think not of Asha, (justice) they are surely distant
 from Vohu Manah (good disposition)! 279

III. As Student with *the* Ashaist Cult.

VISION IV. Theophany of Asha.

43.9

I recognized Thee, O AHURA Mazda (mindful lord), as
the bounteous (divinity) 341
When, with (good disposition) Vohu Manah, (some man)
came-around to me, and asked (a question). 42
To his question, "What cause dost thou intend to adopt?"
I, (Zarathushtra), answered, "At each oblation of reverence
brought to Thy sacrificial fire (O Lord) 44
I will, to the extent of my ability, fix my mind on Asha
(justice)! 4.

43.10

"But, (O God), show me the Asha (justice) whom I in-
voke!" 346
(Mazdah speaks:) "In company with Armaiti (love), and
Asha (justice) I have come, 47
For thy question was as the question of powerful (men) 49
When some ruler insists on having his mighty powerful
wish (granted by) thee. 50
Now ask Us what thou hast to ask Us!" 48

VISION III. Wavering to be Ended by Supporting the Ashaists.**XXXI.—12**

(Amidst such sublime issues) vulgar men who speak either falsely
 or justly, the Expert-knower or the ignorant. 133
 Each (according to the fancy of his heart and mind, dares to
 raise his (impudent) voice 134
 Where Armaiti (love) counsels successively with the spirits who
 yet are wavering. 135

XXXI.—13

O Mazdâh (mindful), thou with Asha (justice), keepest a watch,
 with thy watchful gleaming eyes, 138
 (1) Over all these (men who ask) questions openly or furtively;
 and 136
 (2) (Over all officials who) inflict the greatest penance for even a
 small transgression. 137

VISION III. Wavering to be ended by Supporting the Ashaists.**43.7**

I recognized Thee, O AHURA Mazdah (mindful lord), as
the bounteous (divinity), through the answer with which
I was inspired 331
When, with (good disposition) Vohu Manah, (some man)
came around to me, and asked, 32
'Who art thou? To what divinity belongest thou? 33
With what (divine) token wilt thou appoint the Day-for-
questioning 34
About thy substance and thyself?' 35

43.8

Therefore I, Zarathushtra, said to him at first: 336
"I would wish to be a genuine enemy to the Drujist, 37
But a vigorous support for the Ashaist, 38
So that I may plan for the developments of the now lim-
ited Xshathra (coming kingdom) 39
(With) as-much-(zeal)-as I am now praising and lauding
Thee, O Mazdah (mindful)! 40

VISION VI. Demand for Help to Execute God's Judgments.**XXX.—8**

And thereupon, when the punishments of those malefactors shall occur, 88

Then, (the saved man) shall obtain for thee, O Mazdâh (mindful), with the help of Vohu Manah (good disposition), the Xshathra (power) realm. 89

Which will be the fulfillment (of the world's destiny,) and this will be obtained by those, who shall deliver the Druj, into-the-two-hands of Asha (justice) 90

XXX.—9

And may we be those who shall make life progressive (M) or purposeful (B)! 91

Assemble together, along with Asha (justice), O Ahuras Mazdâh (lords mindful) and come hither 92

So that here where our thoughts formerly developed (separately), they may now mature together, (fuse, or culminate) and become wisdom. 93

XXX.—10

Then shall the success of the Druj break down, 94

And all those who shall be attaining a good renown 96

Shall obtain their reward, meeting at the good dwelling of Vohu Manah, (good disposition), Mazdâh, (mindful), and Asha, (justice). 95

XXX.—11

When, O you Mortals, you have familiarized yourselves with these commandments of Mazdâh (mindful) (about the twin Mentalities), (which mean) 97

Prosperity as opposed to adversity, and the length of the suffering of the Drujists, as contrasted with the useful progress of the Ashaists; 98

(When, I repeat, you have fully realized the significance of this contrast, I feel quite sure none of) you all, will (hesitate or delay to) enter into the desired abode of praise. 99

VISION VI. Demand for Help to Execute God's Judgments.**43.13**

I recognized Thee, O AHURA Mazdah (mindful lord), as
the bounteous (divinity) 361
When, with (good disposition) Vohu Manah, (some man)
came-around 62
'To learn the details of my desire : 63
"Give me the inalienable gift of long enjoyment 64
Of the desired existence which is said to be in Thy
Xshathra (realm)." 65

43.14

Just as a wealthy man, according to his knowledge or abil-
ity gives to a friend, 366
Do Thou, O AHURA Mazdah (mindful lord), give to me
those Thy provisions of support, 67
Inasmuch as Thou endowedst me with Asha (justice), so
that I might stand forth 68
With all those who remember Thy mystic Word 70
To arouse those who make (scorn, B, DOUBTFUL) of Thy
teachings. 69

VISION VII. Mission of Orthodoxy—Armaiti Aligns the Parties

XXXI.—19

But hearken to him who thought out Asha, (justice); that is,
 Zarathushtra who is the life healing Expert-knower; 154
 Him who is able to vindicate his tongue's speeches at will, (at the
 Latter Day) 155
 (When) O Ahura Mazdâh, (lord-mindful), with thy red (fire)
 the good (compensations) of the two contending parties are to
 be distributed; (with thy red fire, produced by the two good
 rubbing sticks). 156

XXXI.—20

Destruction, lasting darkness, bad food, and imprecations 158
 Shall at the (Latter Day) be kept away from whomsoever identifies
 himself with the Ashaists, 157
 (Beware) O Drujists: (it is to) that sort of existence that your
 (evil) spirit may lead you! 159

XXXI.—21

From the resources of his innate glory, Ahura Mazdâh (lord mind-
 ful) shall grant sustained communion 160
 And fulness of Haurvatat, (health) and Ameretat, (immortality,
 and of Asha, (justice) and of Xshathra, (power) and Vohu
 Manah (good disposition) 161
 To whomsoever is a friend (to Ahura Mazdâh, (lord mindful) in
 mind and deeds. 162

XXXI.—22

The man who is well-disposed, (understands) this as clearly as
 does Mazdâh (mindful) who knows with the (divine) Manah,
 (disposition). 163
 (It is this well-disposed man) who holds Asha (justice) in
 union with the good Xshathra (political power), through his
 speech and deeds. 164
 (It is this well-disposed man) who is the most prospering compan-
 ion to thee, O Ahura Mazdâh (lord mindful.) 165

VISION VII. Mission of Orthodoxy—Armaiti Aligns the Parties

43.15

I recognized Thee, O AHURA Mazdah (mindful lord), as
the bounteous (divinity) 371
When, with (good disposition) Vohu Manah, (some man)
came around (to ask me a question). 72
Then the best Tushnamatay (silent devotion) inspired me
to proclaim (to him) 73
“A (man as) important (as an Ashaist) should not curry fa-
vor with a Drujist, 74
For (it is the duty) of the Ashaist (to consider) all (Drujists
as) hostile.” 75

43.16

Yea, O AHURA Mazdah (mindful lord), inasmuch as Zarah-
thushtra chooses the (bounteous Mentality) Mainyu of
Mazdah (mindful), 376
He (Zarathustra) teaches that each most bounteous (man)
should to himself attach Asha (justice) 77
By living in a vigorous corporeal manner. 78
May Armaiti (love) (be found) in the Xshathra (realm)
that ever beholds the Sun; 79
Where, we pray, may Armaiti (love), with Vohu Manah
(good disposition), to all grant a Compensation, through
the instrumentality of the deeds they may have per-
formed! 80

XXXI.—18

Therefore O well disposed believer, hearken not to the mystic-
 words or teachings of any of the Drujists, 151
 For these would reduce house, village, clan or province, to misfor-
 tune or death; 152
 Therefore, rather oppose them with the weapon! 153

XXXIV.—9

Those evil doers who drive away bounteous Armaiti, (love) so
 highly prized by the Expert-knower O Mazdâh (mindful) 280
 Because they have no share of Vohu Manah (good disposition)
 Are shunned by the man endowed by Asha, (justice) as much as
 the savages are shunned by us. 282

XXXIV.—10

The clever Expert-knower will say he holds (1) to the deeds of
 Vohu Manah, (good disposition) 283
 And (2) to the bounteous creator Armaiti (love) the associate
 (wife?) of Asha (justice) 284
 And (3) to all thy hopes (that are to be realized) in thy Xshathra
 (power), O Ahura Mazdâh, (lord mindful)! 285

IV. Zarathushtra Seeks Immortality In Vain.**Zarathushtra is Rejected by the Spenta-Mainyuist Cult (33.6).****XXX.—6**

The Daevaists did not discriminate accurately between these two,
 because 82
 Just as they were deliberating, (there) came upon them a delusion
 so that they should choose the Worst Mind, 83
 So that, all together, they rushed-over to Aeshma (fury) through
 which they afflict the life of man with disease. 84

XXX.—7

And to this (man now sick) came (Mazdâh Ahura) (mindful
 lord) with the Xshathra (power) realm, with Vohu Manah
 (good disposition) and with Asha (justice), 85
 And Armaiti (love) endowed the (sick) body (of man) (with)
 firmness and endurance 86
 So that he may become the first of those (surviving) (the tests
 of passing) through the metal(lic trials) and through Adânas
 (the retributions). 87

XXXIII.—6

I who, as priest (coming) through Asha (justice) from the Best
 (Mind) desire (to walk) the just (paths) of the Bounteous
 Mentality 229
 Going (from us) (the Ashaist's priests) towards the pastures
 which advisory-managers ought to work through the (Vohu)
 Manah (disposition). 230
 (For these two objects) I wish, O Ahura Mazâh (lord mindful)
 to consult together (both the Best (Mind) and the Bounteous
 Mentality) visibly. 231

IV. Zarathushtra Seeks Immortality in Vain.

Zarathushtra is Rejected by the Spenta-Mainyuist Cult. (33.6)

44.17

O AHURA Mazda (mindful lord), this I ask of Thee :
speak to me truly ! 461
How shall I carry out the object inspired by You, 62
(Namely,) my attachment to You, in order that (1) my
speech may grow mighty, and 63
(2) That by that word of mine the adherent of Asha (jus-
tice) 64
May in-the-future commune with Haurvatat (health), and
Ameretat (immortality)? 65

44.18

O AHURA Mazda (mindful lord), this I ask of Thee
speak to me truly ! 466:
How shall I earn through Asha (justice) that compensa-
tion 67
Which was announced to me, on account of Haurvatat
(health) and Ameretat (immortality) 69
(Namely,) ten mares with stallions, and a camel 68
(So that) I might-in-the-future impart the mystic Word of
these twin divinities to those adherents of Asha (justice)?

V. As Student with *the* Mazdist Cult.**XXXI.—3**

In order that I may cause all men to choose aright, (I pray thee)
 O Ahura Mazdâh (lord mindful), with the tongue of thy mouth
 to tell 108

(1) What satisfaction, taught through Asha (justice), thou wilt
 give to both contending Parties, through Mentality and
 fire; 106

(2) What is thy command for the enlightened, that we may un-
 derstand (that command). 107

XXXI.—4

(And this command is), that as far as Asha (justice) and the
 other Ahuras Mazdâh (lords mindful) are willing to be in-
 voked 109

Through Ashay (compensation) and Armaiti (love) and the best
 Manah (disposition), 110

So far shall I seek for myself the Xshathra (power of realm) by
 the vigorous increase whereof, we may defeat the Druj. 111

XXXI.—5

Tell me, O Ahura Mazdâh (lord mindful) what is not to occur,
 and what is to occur, 114

In order that I may distinguish that, what (ever success therein)
 You may have given me, through Asha (justice) was the better
 thing, 112

In (2) order that I may understand it through Vohu Manah (good
 disposition) and (3) may ponder-over this (so that by under-
 standing it fully) I may gather therefrom a reward. 113

V. As Student with *the* Mazdist Cult

I. Questions about Theology.

44.1

O AHURA Mazda (mindful lord), this I ask of Thee :
speak to me truly ! 381
How should I pray, when I wish to pray to One-like-You?
May One-like-You, O Mazda (mindful), who is friendly,
teach one-like-me? 83
And may You give us supporting-aids through the friendly
Asha (justice), 84
And tell us how You may come to us with Vohu Manah
(good disposition?) 85

44.2

O AHURA Mazda (mindful lord), this I ask of Thee :
speak to me truly ! 386
1, Whether at the beginning of the best life 87
The retributions will be of profit to their recipients? 88
And **2**, whether He **1**, who is bounteous to all through
Asha (justice), and **2**, who watches the End 89
Through His (mentality) Mainyu,—(whether) He is the
life-healing Friend (of the people, M) ? 90

XXXI.—7

- (2) Whether Mazdâh (mindful) was the first one to fill the glories
 (of heaven) with lights (of stars or flames), 118
- (3) Whether Mazdâh (mindful) through understanding created
 Asha (justice), and (4) whether Asha (justice) will maintain
 the best activity of Vohu Manah (good disposition), 119
- (5) Whether Mazdâh (mindful) shall cause these (Asha and
 Vohu Manah) to prosper through the (Holy) Mentality, which
 is ever the same until the present time. 120

XXXI.—8

- Whereupon, when Zarathushtra with his (own) eye (by looking
 at nature) and through (his) mind by puzzling out its signifi-
 cance, comprehended Mazdâh (mindful) and Manah (disposi-
 tion), 122
- Then Zarathushtra understood that Mazdâh (mindful) was (1)
 both the first and youngest of creation (2) and the father of
 Vohu Manah (good disposition): 121
- (3) The genuine creator of Asha (justice) and (4) the (ruling)
 lord in the deeds of life; 123

XXXI.—11

- (7) That at first thou, O Mazdâh (mindful) with thy mind and
 understanding, 130
- (a) Thou didst shape substance and spirits, and (b) didst establish
 body and life, 131
- And (c) deeds and doctrines whereby men who exercised their
 faculties of choice might develop convictions. 132

44.3

- AHURA Mazda (mindful lord), this I ask of Thee :
speak to me truly ! 391
Who was the first father of Asha (justice) by (giving) birth
(to Him)? 92
Who established the sun(lit day)s and the star (glistering
sphere) and the (Milky) Way? 93
Who, apart from Thee, established (the law) by which the
moon waxes and wanes? 94
These and other things would I like to know ! 95

44.4

- AHURA Mazda (mindful lord), this I ask of Thee :
speak to me truly ! 396
Who was from beneath sustaining the earth and the clouds
So-that-they-would-not-fall-down? Who made the waters
and the plants? 98
Who yoked the-two-swift-ones (thunder and lightning?)
to the wind and to the clouds? 99
Who is the creator of Vohu Manah? 400

44.5

- AHURA Mazda (mindful lord), this I ask of Thee :
speak to me truly ! 401
Who produced the well-made lights and darkness? 2
Who produced sleep, well-induced through laborious
waking? 3
Who produced the dawns and the noon through the con-
trast with the night 4
Whose daily changes (act) for the enlightened believers (as)
monitors of their interests? 5

XXXI.—14

- O Ahura Mazdâh (lord mindful), I ask thee about these conditions, present and future— 139
 (Namely), (1) what compensations will be given to satisfy the claims of the Ashaist, 140
 (And what compensations shall be enforced) from the Drujist:—
 How shall both stand at the time of awarding the compensations? 141

XXXI.—15

- (2) O Ahura (lord) I ask thee what shall be the punishments (a) of those who encourage the dominion of the Drujist, 142
 (b) of those who cannot make their living 143
 Without violence to cattle and to men devoted to herding them. 144

XXXI.—16

- (3) O Mazdâh Ahura, (mindful lord) I ask thee whether the well-disposed man who may strive 145
 To improve the houses, the villages, the clans and the provinces, through Asha (justice) 146
 Whether (a) he may (at all) become a being like unto Thee; (b) if so, when shall he arise (unto this likeness) and (c) what (deeds) he shall do (to become such). 147

XXXI.—17

- (4) (Tell me O lord), which is the more important object of choice—that of the Ashaist or that of the Drujist? 148
 Do thou who art the Expert-knower inform me who would become one, and do not permit the ignorant man to continue deluding (such as me who would like to learn) 149
 O Ahura Mazdâh, be Thou to us an instructor of Vohu Manah (good disposition) ! 150

44.6

O AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly ! 406
Is the message I am about to proclaim genuine? 7
Does Armaiti (love) support Asha (justice) through
deeds? 8
Dost Thou with Vohu Manah (good disposition) destine
the Xshathra (realm) for these (believers)? 9
For whom but these (believers) didst Thou shape the for-
tune-bringing cattle? 10

44.7

O AHURA Mazdah (mindful lord), this I ask of Thee :
speak to me truly ! 411
Who shaped prized Armaiti (love) with Xshathra (power)? 12
Who, by guidance (education, M), rendered sons reverent
to their fathers? 13
(It is) I who strive to learn-to-recognize Thee 14
Through the (bounteous Mentality) Spenta Mainyu as
Giver of all (good things)! 15

44.8

O AHURA Mazdah (mindful lord), this I ask of Thee :
speak to me truly ! 416
(I would like) to know (1) what (sort) of a purpose (is
Thine), that I may be mindful of it; 17
(2) What are Thy utterances, about which I asked through
the aid of Vohu Manah (good disposition); 18
(3) The proper knowledge of life through Asha (justice) 19
(4) How shall my soul, encouraged by bliss, arrive at that
good reward? 20

XXXIV.—12

What is Thy decree? What is Thy wish? What praise, what hymn (wouldst thou have me raise to Thee?) 289

(In order) that we may hear it, do thou, O Ahura Mazdâh, (lord mindful), reveal what compensation thou wilt grant (as a reward) for keeping Thy observances. 290

Teach us, O Asha (1) the passable paths of Vohu Manah, (good disposition) 291

XXXIV.—13

And (2) the way of Vohu Manah (good disposition, (a) of which thou toldst me, 292

(b) Which is well formed by Asha, (justice) (c) on which the spirits of the Saviors progress; 293

(d) Which thou, O Mazdâh (mindful) hast assigned for the clever, as one of the compensations which are at thy disposal.

XXXIV.—14

Which 'choice' (compensation) O Ahura Mazdâh (lord mindful) give (1) to my corporeal life 295

Through the action of Vohu Manah (good dispositions); and (2) to whomsoever belongs to-the-groups-of-those-who-labor-at-herding calving (cows); 296

(For your compensations consist of) good wisdom of the understanding, which causes prosperity-for-the-caste-of-laboring-men.

XXXIV.—15

O Ahura Mazdâh, (lord mindful), with Vohu Manah (good disposition), and with Asha (justice), inform me of 298

The best teachings and deeds and speeches, and what praise of ours You claim as Your due. 299

Through Xsthathra (power) grant that, according to Your will humanity may be progressive. 300

44.9

O AHURA Mazdah (mindful lord), this I ask of Thee :
speak to me truly ! 421

How may I accomplish the sanctification of those spirits 22

To whom Thou, the well-disposed Master of the Coming
(Kingdom) Xshathra, 23

Hast pronounced promises about its genuine blessings, 24

Promising that those spirits shall dwell in the same Dwell-
ing with Asha (justice) and Vohu Manah (good dispos-
ition)? 25

44.10

O AHURA Mazdah (mindful lord), this I ask of thee :
speak to me truly ! 426

(How) will (such a promise) properly nurture (1) (good)
deeds, 29

—Which are the best qualities of these my followers' spir-
its—together with (2) utterances of humility? 27

(How) will (the promise) cause my (followers') settlements
to prosper through Asha (justice)? 28

The aspirations of my mystic wisdom shall wish for Thy
(second birth, SEE 48.5), O Mazdah (mindful) ! 30

44.11

O AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly ! 431

How will Armaiti (love) actually, in deeds, extend over
those (persons) 32

To whom Thy spirit (religion?) was announced (as a doc-
trine)? 33

On account of whom I first was elected (acknowledged,M)
(and whom I love); 34

All others I look upon with hostility of mentality ! 35

II. Questions about Propaganda by War.

44.12

- O AHURA Mazdah (mindful lord), this I ask of Thee :
speak to me truly ! 436
How shall I, from among those whom I am addressing,
tell the Ashaist from the Drujist? 37
To which of these two is the Enemy of life (opposed)? 38
Or shall I take it for granted that whoever opposes Thy
profit is an enemy and a Drujist? 39
What is the real condition of affairs with him (the Druj-
ist)? Shall he not be considered an enemy? 40

44.13

- O AHURA Mazdah (mindful lord), this I ask of Thee :
speak to me truly ! 441
How may we drive off from us the Drujist? 42
I exclaim, "Down with those who, being full of disobedi-
ence, 43
(1) Do not strive to be together with Asha (justice), 44
(2) Nor desire to understand the problems of Vohu Ma-
nah (good disposition)."
45

44.14

- O AHURA Mazdah (mindful lord), this I ask of Thee :
speak to me truly ! 446
How may I deliver the Druj into the hands of Asha (jus-
tice)? 47
That I may smite them down (according to the promises,
or, through the power) of Thy Words of (Thy) doc-
trines, 48
So that (even) within (or, among) the Drujists (I) may
accomplish powerful destruction, 49
That those torturers and haters may perish. 50

44.15

O AHURA Mazda (mindful lord), this I ask of Thee:
speak to me truly ! 451
(Tell me) whether, in order to protect me, Thou hast taken
control of this (opposition)? 52
Whenever the two hostile armies shall meet, 53
By those commands of righteousness which Thou shalt
maintain, 54
To which of the two Parties wilt Thou give victory? 55

44.16

O AHURA Mazda (mindful lord), this I ask of Thee:
speak to me truly ! 456
(Tell me) who comes victoriously with Thy doctrines to
protect those who are existent? 57
(Do Thou who art) life-healing, clearly designate to me an
established judge; 58
To him, whosoever he be, to whom Thou wishest (to give
this appointment as judge), 60
To him may (then) Sraosha (obedience), with Vohu Ma-
nah (good disposition), then come? 59

44.19

O AHURA Mazda (mindful lord), this I ask of Thee:
speak to me truly ! 471
(How shall be punished) he who does not give (the above)
compensation to (me who earned it,) 72
(To me) who (earned it) by uttering just teachings? 73
I know what punishment will overtake him at the Last
(Day); 74
But (tell) me what punishment will overtake him here in
this first (life)? 75

44.20

(O People, you might as well obey me, as I shall let you
judge for yourselves :)
Have you prospered under the rule of the Daevas ? 476
(As umpires between us) I shall ask those for the sake of
whose feeding 77
The Karapas and the Uxic give up the Cattle to Aeshma
(fury and rapine), 78
For whom the Kavays have made (the Cattle) lament
exceedingly, 79
Instead of, through Asha (justice), prospering pasturage,
so as to care for (the Cattle). 80

C. ENTRANCE INTO PUBLIC LIFE.**I. Creation of the Cattle : Its Choice of a Master.**

XXXI.—9

- (5) That, O Mazdâh Ahura (mindful lord), to thee belongs both
 Armaiti and the Shaper of the Bovine (creation) which was
 part of) the understanding of the (holy) Mentality. 124
- (6) That when for (the cow) thou didst ordain a path (of free-
 dom of will, following which) 125
- She might repudiate the herdsman, and go to abide with the
 nomad 126

XXXI.—10

- Then she chose for herself from among the two (possible)
 lords, (the herdsman or nomad) the herdsman who would
 follow her, 127
- (Namely), the Ashaist, (who feels-that-it-is-his-mission-to-see-to-
 it-that-all-things-that-belong to Vohu Manah (good-disposition)
 prosper, and who-in-return-is-prospered-by-him, 128
- (Whereas) the nomad shall not get a share of Vohu Manah (good
 disposition)'s favorable-report (at the judgment, as in the
 verse 14) even though he should urge for it (so long as he
 will not herd cattle). 129

C. ENTRANCE INTO PUBLIC LIFE.

I. Creation of the Cattle : Its Choice of a Master.

51.7

O Mazda (mindful), (Thou who art the) Fashioner of the
Bovine (creation), the waters and the plants ! 812
Through the most (bounteous Mentality) Spenta Mainyu,
grant me Ameretat (immortality) and Haurvatat (health)
Which are full-of-vitality, and are, through Vohu Manah
(good disposition), enduring in the holy doctrines. 14

44.16

O AHURA Mazda (mindful lord), this I ask of Thee :
speak to me truly ! 456
(Tell me) who comes victoriously with Thy doctrines to
protect those who are existent? 57
(Do Thou who art) life-healing, clearly designate to me an
established judge ; 58
To him, whosoever he be, to whom Thou wishest (to give
this appointment as judge), 60
To him may (then) Sraosha (obedience), with Vohu Ma-
nah (good disposition) then come ? 59

II. Capture of Ashaist Cult: Appointment as Judge**I. The Bovine Creation Demands Protection.**

XXIX.—1

The soul of the Bovine (creation) complained to You:

For whose benefit did You fashion me? Who shaped me? 34

Fury (rages) against me; violence and cruelty, maltreatment and
roughness oppress me; 35

I have no herdsman except You: therefore (it is) You (I beg) to
procure me good pasture. 36

XXIX.—2

Then the Shaper of the Bovine (creation) asked Asha (justice),

"What was thy idea about a judge for the Bovine?" 37

"Did You make an energetic herdsman along with the pasture,
when You made the Bovine (creation)?" 38

"On whom have You decided as her lord, who may repel the fury
(of the attack) by the Drujists?" 39

XXIX.—3

(Mazdâh (mindful) who was) with Asha (justice), answered to
the Shaper of the Bovine creation), For the Bovine do I not
know of a helper who would not be liable to do harm. 40

Those (savages) yonder do not comprehend how just (men
would) treat their dependents." 41

But (if there is no human helper), to whomsoever of living beings
I come as help, he is the strongest of living beings. 42

XXIX.—4

(Asha (justice) interrupts.) Mazdâh (mindful) is the (being)
most retentive of the plans, which have been performed by
Daevas, (gods) and men in the past; 43

And also of the plans which shall be performed in the future. 44

(And as to the present it is) he Ahura (Lord) who makes the de-
cisions; (it is) whatever he wills, (that) will happen to us. 45

XXIX.—5

("If that is so," said the Shaper of the Bovine creation, "then
shall both) my soul and that of the calving cow, urge Mazdâh
(mindful) with questions, 47

And placate him with outstretched hands, (praying that) 46

No destruction may affect the iust-living farmer (who dwells)
among the Drujists." 48

II. Capture of Ashaist Cult : Appointment as Judge

44.6

O AHURA Mazdah (mindful lord), this I ask of Thee :
speak to me truly ! 406
Is the message I am about to proclaim genuine? 7
Does Armaiti (love) support Asha (justice) through
deeds? 8
Dost Thou with Vohu Manah (good disposition) destine
the Xshathra (realm) for these (believers)? 9
For whom but these (believers) didst Thou shape the for-
tune-bringing Cattle? 10

44.20

(O People, you might as well obey me, as I shall let you
judge for yourselves :)
Have you prospered under the rule of the Daevas ? 476
(As umpires between us) I shall ask those for the sake of
whose feeding 77
The Karapas and the Uxic give up the Cattle to Aeshma
(fury and rapine), 78
For whom the Kavays have made (the Cattle) lament
exceedingly, 79
Instead of, through Asha (justice), prospering pasturage,
so as to care for (the cattle). 80

XXIX.—6

(In answer to which) Ahura Mazdâh (Lord mindful) who knows
the decrees which (make) for wisdom, himself spoke: 49
("In as much as) neither overlord, nor rightly appointed judge
exists for thee, 50
Therefore I, who am the Fashioner, shaped thee for the farmer
and pasturer." 51

XXIX.—7

This decree, which provided fat (pastoral) food for the cattle,
(and destined) the (cattle) milk-food for the hungry (farmer
and pasturer), 52
(Was uttered by) Ahura Mazdâh (lord mindful) in agreement
with Asha (justice), through his bountiful teaching. 53
(But the Bovine pair were at a loss for some one to enforce this
decree on earth, so they asked,) "What (man) hast thou O
Vohu Manah (good disposition) who could tend us both among
men?" 54

II. The Call of Zarathushtra as Teacher and Protector.

XXIX.—8

(Vohu Manah (good disposition) answered): "The only person
known unto me here who has hearkened to our teaching 55
Is Zarathushtra Spitama; he is desirous of proclaiming the
(divine) thought, 56
For Mazdâh (mindful) and Asha (justice); so we will endow his
words with (attractive) sweetness." 57

XXIX.—9

Thereupon the soul of the Bovine (creation) lamented:
"(Woe is me that it is I) who must for a Preparer (for my
needs) 58
Put up with the impotent speech of an impotent man!
(I) who wished for myself a self depending (divine) ruler; 59
In what age shall he who may give me energetic help arise?" 60

XXIX.—10

(Zarathushtra speaks:) ("I beg) You, O Ahura (lord), and Asha
(justice) that You will give to these-two, (the soul of the
Bovine creation and the calving cow) 61
Such vigor and ruling power as gives peace of dwelling through
Vohu Manah's (good disposition's) assistance. 62
As to me, O Mazdâh, (mindful), I have (in this my call to serve
thee) recognized thee as the original provider of supplies." 63

XXIX.—11

Where (else, except with thee, O Mazdâh) (mindful) is Asha
(justice) and Vohu Manah (good disposition) and Xshathra
(political power) ? 64

So, O mortals, receive me among you that I may impart to you
instruction for the great Magian cause. 65

Grant us help, now O Ahura Mazdâh (mindful lord) ! (For) we
intend to be) of service to such divinities as You. 66

III. Capture of Vohumanist Cult : Dualism Proclaimed.

I. Exhortation to the Faithful To Open their Ears to the Mystery.

XXX.—1.

But thus, O (souls) desirous (of hearing), I will utter (1) those
things worthy to be remembered by the Expert-knower 67

(2) The praises for Ahura (lord), and (3) hymns (worthy) of
Vohu Manah (good disposition), 68

And things well remembered with the aid of Asha (justice), and
the propitious (omens) beheld through the lights (of the stars,
or of the altar-flames). 69

XXX.—2

Listen with your ears to the best (information) ; behold with
(your) sight, and with (your) mind ; 70

Man by man, each for his own person, distinguishing between both
confessions, 71

Before this great crisis. Consider again ! 72

III. Capture of Vohumanist Cult : Dualism Proclaimed

I. Repeated Exhortation to the Faithful To Open their Ears to the Mystery.

45.1

Now will I speak out : listen and hear,
You who, from far and near, have come-to-see (my
word) ; 82
Now (I exhort you) clearly to impress on your memory
(the evil teacher) and his faults ; (for) 83
No longer shall the evil Teacher—druj that he is !—des-
troy the second life, 84
In (the speech of) his tongue misleading to the evil life. 85

II. The Doctrinal Dualistic Foundation of Partisanship

45.2

Now will I speak out : At the beginning of life 486
The holier (Mentality) said to the (opposing Mentality
who was) more hostile, 87
“ Neither our thoughts, doctrines, plans, 88
Beliefs, utterances, deeds, 89
Individualities, nor souls agree.” 90

III. The Good Spirit Teaches the Best Word of Agriculture.

45.3

Now will I speak out ! Of that (which) at the beginning
of life 491
The knowing AHURA Mazdah (mindful lord) said : 92
“ Those who do not practise the Word, 93
As I consider and declare it, 94
They shall have woe at the end of life.” 95

II. Revelation of the Doctrinal Root of the Division of the Parties

XXX.—3

At the beginning both-these Mentalities became conscious of each other, 73
 The one being a Mentality better in thought, and word, and deed, than the (other Mentality who is) bad. 74
 Now let the just (man) discriminate between these two, and choose the benevolent one, not the bad one. 75

XXX.—4

But when the twin-Mentalities came together, they produced 76
 The first life, and lifelessness, and (settled) (on the state of) the last condition of existence, 77
 The worst for the Drujists, but for the Ashaists the best mind. 78

XXX.—5

The Drujist chose between these twin-Mentalities, the one who perpetrated the worst (deeds), 79
 But he (1) who (was inspired) by the most Bountiful Mentality that is clothed upon by the most adamant stone-quarried heavens as a garment, 80
 And he (2) who cheerfully satisfied Ahura Mazdâh (lord mindful) with sincere deeds, chose Asha (justice.) 81

II. Revelation of the Dualistic Root of the Division of the Parties.

49.3

In our belief, Asha (justice) is set down as the means to
profit; 710
While, on the contrary, in their teaching the Lie-of-the
Druj is set down as the means to harm; 11
Consequently, I zealously-insist-on communion with Vohu
Manah (good disposition), 12
And on 'swearing-off' (renouncing) all association with the
Druj. 13

IV. Zarathushtra is Afflicted with Sickness: the Metallic Fire-test Drives him to Seek Help in a Vision.

XXXI.—6

- (This is the best reward of life: namely), that Xshathra (realm) which (the man who receives it) may for his (own concurrent advantage) increase for Mazdâh (the mindful one), through Vohu Manah (good disposition); 117
- May this best (reward) be granted to him who after having discovered for himself, (the right solution to these following problems that distress me), will tell me sincerely 115
- (1) Asha (justice) 's mystic word (which is the secret) of Haurvatat (health) and Ameretat (immortality). 116

XXXI.—7

- (2) Whether Mazdâh (mindful) was the first one to fill the glories (of heaven) with lights (of stars or flames), 118
- (3) Whether Mazdâh (mindful) through understanding created Asha (justice), and (4) whether Asha (justice) will maintain the best activity of Vohu Manah (good disposition), 119
- (5) Whether Mazdâh (mindful) shall cause these (Asha and Vohu Manah) to prosper through the (Holy) Mentality, which is ever the same until the present time. 120

XXXII.—7

- The Expert-knower is not to commit any of these deeds of violence, whose (fatal) end, thou, O Ahura Mazdâh best knowest. 184
- (He is not to commit any of them, even if tempted to do so) through a (well intentioned, misguided) desire for (proper) gain; 186
- (For it was) such (a desire that) led (Grehma) to become notorious through his glittering sword of violence . 185

**IV. Zarathushtra is Afflicted with Sickness;
the Metallic Fire-test Drives him
to Seek Help in a Vision.**

51.9

And do Thou, O Mazdah (mindful), within (the nature of)
both contending Parties, set satisfaction, as a token (of
Thy healing Presence as a relief from the suffering
caused by the disease which consumes me as if it were)
The metal, molten through Thy red fire (which, as a sifter,
shall) 818
Harm the Drujist, but profit the Ashaist. 20

XXXIII.—10

Distribute, O Mazdâh, from thy delight, all the pleasures of life,
 Which were, and are, and are yet becoming; 242
 And cause my-body to grow as-I-wish, with Vohu Manah (good
 disposition,) Xshathra (power,) and Asha (justice.) 243

XXXIII.—12

Arise up to me, O Ahura Mazdâh, (lord mindful) grant me (1)
 through Armaiti (love), vitality; 247
 (2) Through the most bounteous Mentality, grant me strength;
 (3) through good Ada (retribution), 248
 And through Asha (justice) (grant me) powerful might, (4)
 and through Vohu Manah (good disposition) (grant) compen-
 sation. 249

XXXIII.—14

But, O Ahura Mazdâh (lord mindful), Zarathushtra offers as an
 oblation his own body, 253
 And the first fruits of Vohu Manah (good disposition), 254
 And the Sraosha (obedience) and Xshathra (power) of his
 deeds and uttered words, through Asha (justice). 255

V. In Vision He Receives *the Word of Immortality***XXXI.—21**

From the resources of his innate glory, Ahura Mazdâh (lord mindful) shall grant sustained communion 160
 And fulness of Haurvatat, (health) and Ameretat, (immortality, and of Asha, (justice) and of Xshathra, (power) and Vohu Manah (good disposition) 161
 To whomsoever is a friend (to Ahura Mazdâh, (lord mindful) in mind and deeds. 162

XXXII.—5

Therefore, you will defraud man of good life (here) and immortality (beyond) 178
 Because with evil mind and bad speech (he, Grehmâ, verse 12) of the evil Mentality, 179
 Advises the deeds with which he causes you, who are Daevas, and the Drujist (man afore mentioned,) to perish. 180

V. In Vision He Receives the Word of Immortality

45.4

Now will I speak out (what is) the best of life: 496
Through Asha (justice), O Mazdah (mindful), have I discovered (1) Thee, who hast created Him (Asha); 97
(2) That Mazdah (mindful) is the Father of the working Vohu Manah (good disposition); 98
(3) And that Armaiti (love), who produces good deeds, is His daughter; 99
(4) And that the all-detecting AHURA (lord) is not to be deceived. 500

45.5

Now will I, who am the Utterer of this Word which is the best for mortal men to hear, 501
Speak out what the most bounteous AHURA Mazdah (mindful lord) said to me: 2
“Those who, for (the attainment of) this (mystic manthric Word) grant Me their obedience, 3
They shall come up with Haurvatat (health), and Amere-tat (immortality), 4
With the deeds of the good (Mentality) Mainyu.” 5

IV. By Rewards and Punishments will Ahura Mazdah Vindicate Zarathushtra as Judge.

45.6

Now will I speak out about the greatest (Being) of all 506
Through Asha (justice) praising Mazdah (mindful), who blesses all existent (beings) ! 7
Let AHURA Mazdah (mindful lord) hear, through Spenta Mainyu (the bounteous Mentality), (the fact) 8
That I consulted Vohu Manah (good disposition) (as to) how I should adore (Mazdah, mindful), 9
Through whose (Mazdah's) understanding, may He, Vohu Manah, teach me the best (teachings ?) ! 10

II. Prayer for General Conversion.**XXXIII.—8**

O do Thou regard (1) the interests which I am advancing
 through Vohu Manah (good disposition), 235
 (2) The hymn, O Mazdâh (mindful) (addressed to) one-like-
 You and (3) my grateful communions with Asha (justice), 236
 And give me Your-twin enduring possessions of Ameretat (im-
 mortality) and Haurvatat (health). 237

XXXIII.—9

But let me O Mazdâh (mindful) bring the (holy) Mentality of
 these two (divine) companions who prosper (the) Ashaist
 (just) life 238
 Unto the comfortable dwellings, with me, who have the best
 Manah (best disposition), 239
 In thus arousing the support of these two (divinities) whose souls
 are accompanying each other. 240

45.7

Let the Preparers (for the conversion of the world), both
those who were, and (those who) are (yet) becoming 512
Wish for the profits of the Compensations ; 11
The successful soul of the Ashaist (abiding) in Ameretat
(immortality) 13
With enduringness ; (while) the Drujists shall endure griefs
And all this AHURA Mazda (the mindful lord) creates
through Xshathra (the coming of the kingdom). 15

45.8

Thou-shalt-seek-to-win (Mazdah, mindful) with such prai-
ses of reverence (as) for instance (this psalm:) 516
"With my (own) eyes shall I now behold (the heaven) 17
Of the good Mentality of word and deed; 18
Having, through Asha (justice), known AHURA Mazda
(the mindful lord), 19
To whom let us, in heaven, set down adorations for the fil-
ling of the (dwelling of praise, paradise) Garodman." 20

45.9

Him (Mazdah), along with Vohu Manah (good disposi-
tion), shalt thou seek-to-satisfy for us, 521
(Because it is) He who, by His will, makes our fortune or
misfortune. 22
May AHURA Mazda (the mindful lord) through his Xsha-
thra (realm) 23
Grant, for the group of herdsmen, prospering of our cattle
and men 24
By the proficiency of Vohu Manah (good disposition),
through Asha (justice). 25

XXXIV.—1

Among the foremost (of thy worshippers) we offer to thee, O
 Ahura Mazdâh mindful lord, through the mind of the good
 Mentality, 258

XXXIV.—2

All the deeds, speeches and hymns 259
 Through which (deeds, speeches and hymns) 256
 Thou shalt bestow Ameretat, (immortality) Asha, (justice)
 Xshathra, (power) and Haurvatat, (health) 257
 And we bear the praises of thy grateful people, with a bounteous-
 ness, such as would gratefully follow along the paths of Asha,
 (justice) 260
 (Even) into the outer realms (of-the-heavenly-presence) of a
 (divinity) such as You, O Ahura Mazdâh (lord mindful) ! 261

XXXIV.—11

Thus for (that Expert-knower) both Haurvatat (health) and
 Ameretat (immortality) (serve) for food 286
 And Armaiti ever has caused the-two enduring and vital (divini-
 ties just mentioned,) to grow through the Xsathra (power) of
 Vohu Manah (good disposition) and through Asha (justice);
 Thus, O Mazdâh (mindful), thou blessest the opponents of thy
 enemies ! 288

45.10

How shalt thou, (O individual believer), with hymns of
Armaiti (love), magnify 526
Him who is reputed to be AHURA Mazdah (the mindful
lord) for eternity ; 27
Since through Asha (justice), and Vohu Manah (good dis-
position), He has (promised us) 28
That in His Xshathra (realm) we shall obtain Haurvatat
(health) and Ameretat (immortality) ; 29
But we shall obtain that His (heavenly) dwelling through
vitality and enduringness. 30

V. Supporting the Prophet is therefore the Chief Duty.**45.11**

Whoever, therefore, in the future scorns (1) the Daevas 531
And (2) the men who scorn him (Zarathushtra), 32
And all others (luke-warm neutrals) except whoever is de-
voted to him (Zarathushtra), 33
Shall be considered, by the bounteous individuality of (Za-
rathushtra, who is) Savior and Master-of-the-house 34
As his Friend, Brother, or Father,—O AHURA Mazdah
(mindful lord) ! 35

47.1

With Spenta Mainyu (the bounteous Mentality), and with
the best Manah (disposition), 630
With the Xshathra (power), and Armaiti (love), AHURA
Mazdah (the mindful lord) 33
Gives Haurvatat (health), and Ameretat (immortality) 32
For the deeds and speeches caused by Asha (justice). 31

48.1

When (Zarathushtra) shall overcome the Druj by retribu-
tions through Asha (justice), 654
When he arrives at what long since was announced 55
Through (the fate of) Daevas and the 'Doomed' (unbe-
lievers), in (the realm of) Immortality, 56
Then, O AHURA (lord), (Zarathushtra) will, with profits,
prosper (the faithful believer who) prays to Thee. 57

**VI. Capture of Spenta-Mainyuist Cult :
Coming of the Holy Ghost.**

43.8

Therefore I, Zarathushtra, said to him at first : 336
"I would wish to be a genuine enemy to the Drujist, 37
But a vigorous support for the Ashaist, 38
So that I may plan for the developments of the now limited Xshathra (coming kingdom) 39
(With) as-much-(zeal)-as I am now praising and lauding
Thee, O Mazdah (mindful) ! 40

43.12

And at the same time, when Thou toldst me to answer him, "Depend on Asha (justice) for support !" 356
Then to me (Zarathushtra), who was not disobedient, Thou utteredst the command : 57
Thou hadst better arouse (thy prophecy) before the coming 58
Of Sraosha (obedience), together with the rich Ashay (compensation), 59
Who will distribute to both contending Parties compensations for their profit." 60

43.16

Yea, O AHURA Mazdah (mindful lord), inasmuch as Zarathushtra chooses the (bounteous Mentality) Mainyu of Mazdah (mindful), 376

He (Zarathushtra) teaches that each most bounteous (man)
should to himself attach Asha (justice) . 77
By living in a vigorous corporeal manner. 78
May Armaiti (love) (be found) in the Xshathra (realm)
that ever beholds the Sun ; 79
Where, we pray, may Armaiti (love), with Vohu Manah
(good disposition), to all grant a Compensation, through
the instrumentality of the deeds they may have per-
formed ! 80

45.8

Thou-shalt-seek-to-win (Mazdah, mindful) with such prai-
ses of reverence (as) for instance (this psalm :) 516
“With my (own) eyes shall I now behold (the heaven) 17
Of the good Mentality of word and deed ; 18
Having, through Asha (justice), known AHURA Mazdah
(the mindful lord), 19
To whom let us, in heaven, set down adorations for the fil-
ling of Garodman (the dwelling of praise, Paradise).” 20

46.17

So that in (this) place of trouble, O Jamaspa Hvogva, 615
I am uttering for (all of) you utterances, not of indifferent
matters, 16
But praises for the Preparer (Zarathushtra himself), who
will-have-stood-for you together with Sraosha (obedience)
Who shall sift the Clever from the Foolish 18
Through Asha (justice), his clever advisory-manager,
O AHURA Mazdah (mindful lord) ! 19

Song of the Spirit as Inspirer of War.

47.1

With Spenta Mainyu (the bounteous Mentality), and with
the best Manah (disposition), 630
With the Xshathra (power), and Armaiti (love), AHURA
Mazdah (the mindful lord) 33
Gives Haurvatat (health) and Ameretat (immortality) 32
For the deeds and speeches caused by Asha (justice). 31

47.2

Mazdah (mindful) is the Father of Asha (justice)! With
this doctrinal thought 634
(Zarathushtra (1) declares) the best (treasure) of the most
(Bounteous Mentality) Spenta Mainyu 35
With utterances through the tongue in the mouth of (good
disposition) Vohu Manah; 36
And (2) works the deeds of Armaiti (love) with-both-his-
hands. 37

47.3

Thou art the bounteous (father) of this Mentality, 638
Who hast shaped (1) the fortune-bringing Cow for this
(Zarathushtra), 39
And (2) peace-bringing Armaiti (love) as her pasture, 40
When (the Mentality) consulted with Vohu Manah (good
disposition), O Mazdah (mindful)! 41

47.4

The Drujists have apostacised from this bounteous (Fā-ther) of the Mentality (namely, Thyself), 642
O Mazdah (mindful)! But not thus the Ashaists; (for) 43
Though a man be no more than poor, yet should he, to
the best of his ability, entertain the Ashaists; 44
(And, in addition,) if a man is powerful, he should effect
evil for the Drujists. 45

47.5

And through that (Bounteous Mentality) Spenta Mainyu,
O AHURA Mazdah (mindful lord), 46
Mayest Thou teach to the Ashaist what (doctrines and
deeds) are the best; 47
But shall the Drujist, (who) lacks Thy good pleasure, 48
And dwells with the deeds of the Aka Manah (bad dispo-
sition) have-a-share of this (best reward)? 49

47.6

Mayest Thou, O AHURA Mazdah (mindful lord), give that
(Best) thro' (Bounteous Mentality) Spenta Mainyu 650
(At) a distribution to both contending (Parties) by means
(1) of the good Fire, 51
(2) And by the support of Armaiti (love) and Asha (jus-
tice), 52
(I feel sure that) this (distribution of the Best) will cause
many who desire (the Best) to choose conversion (to it)!

VII. Zarathushtra is Accepted Publicly.

XXXI.—1

Minding these your commands, (O Gods), let us pronounce
speeches 100

Unheeded by those who would, by the commands of Druj, destroy
the substance of Asha (justice), 101

But most acceptable to them who will trust in Mazdâh (mindful).

XXXI.—2

But since the preferable path is not always obvious 103

Therefore, as (heaven) appointed arbiter and judge over both
parties, 104

Will I go to you, that we may live in accordance with Asha
(justice). 105

I. Public Self-consecration, and its Acceptance.

XXXII.—1

(All three classes) : The kinsman-lord, the worker and the priestly
peer shall, O Daeva, (in spite of You) 166

Pray for the joys of Ahura Mazdâh (lord mindful) according to
my conceptions, (says Zoroaster). 167

(The three classes answer :) May we be thy messengers, to repel
those who hostilely deceive You (O divine beings). 168

XXXII.—2

To them replied Ahura Mazdâh, (lord mindful), who is in com-
munion with Vohu Manah (good disposition,) 169

By Xshathra, (power), with the gloriously sunny, well-befriend-
ing Asha, (justice), 170

"We have accepted (this) your holy, good, submissive confession
(which we name Armaiti) ; she shall be Ours." 171

D. ESTABLISHMENT OF MAGIAN MOVEMENT

I. Fight with *the* Daevas

II. Zarathushtra Vituperates his Rival Grehma to the Daevas.

XXXII.—3

(Zarathushtra to the Daevas): But you O Daevas are all as a
 seed (descended from) the Bad Mind, 172
 And whatever mortal man will dare to reverence you, he shall be
 considered as belonging to the Druj (party), for he is proud,
 (the opposite of Armaiti (love,); 173
 For you have become notorious, event to the seventh (region) of
 the earth, as being long since preceded by (the evil reputation
 of) your deeds. 174

XXXII.—4

Since it is due to you that the worst behaving men are called
daeva-darlings 175
 And are excluded from Vohu Manah (good disposition's) (fel-
 lowship in the congregation) 176
 Perishing away from Asha (justice) and from the understanding
 of Mazdâh Ahura (mindful lord); 177

D. ESTABLISHMENT of MAGIAN MOVEMENT

I. Fight with *the* Daeva

I. Failure in Conversion, and Demand on Mazda for Vindication

46.1

Toward what earth shall I turn to flee? Whither shall I
turn to escape? 536
The groups of the herdsmen do not offer me the satisfac-
tion of support; 38
Nobody offers me (gifts) on the part of gentleman or of
peer; 37
Neither do those who are princes of the land (favor me)
because of the Drujist; 39
How shall I ever please Thee (by successful establishment
of Thy cult), O AHURA Mazda (mindful lord)? 40

46.2

I know, O AHURA Mazda (mindful lord), the reason why
I am so (despised as to be) impotent— 541
It is only because I possess so few flocks and followers! 42
I complain of this to Thee! Investigate this complaint, 43
And then support me as friendship would dictate! 44
But I specially ask instruction (as to how to attain) through
Asha (justice) the possession of Vohu Manah (good
disposition)! 45

XXXII.—5

Therefore, you will defraud man of good life (here) and immortality (beyond) 178
 Because with evil mind and bad speech (he, Grehma, verse 12) of the evil Mentality, 179
 Advises the deeds with which he causes you, who are Daevas, and the Drujist (man afore mentioned,) to perish. 180

XXXII.—6

(Grehma) has (so far) succeeded in perpetrating the many violences through which he has become notorious; 181
 (But) whether he shall (continue this success, here on earth) thou alone knowest through thy Vohu Manah (good disposition) O Ahura (lord); 182
 (But of this I am sure: that) in thy Xshathra (realm) O Mazdâh (mindful), Your doctrinal decision shall be given for Asha (justice). 183

XXXII.—7

The Expert-knower is not to commit any of these deeds of violence, whose (fatal) end, thou, O Ahura Mazdâh best knowest. 184
 (He is not to commit any of them, even if tempted to do so) through a (well intentioned, misguided) desire for (proper) gain; 186
 (For it was) such (a desire that) led (Grehma) to become notorious through his glittering sword of violence . 185

46.3

When, O AHURA Mazdah (mindful lord) will those 'bully'
(glorious) days arrive 546
When humanity's life will attain (the blessings) of Asha
(justice) 47
Through the growing teachings of saviors (who will be
men) of understanding? 48
(Who are they) to whom (Zarathushtra) will come with
(good disposition) Vohu Manah to help? 49
For myself I choose (this mission), to fulfil (it), with Thy
(aid), O AHURA (lord)! 50

46.4

But the Drujist is restraining those who are a-prospering of
Asha (justice) 551
To prosper (the interests) of the cattle, or of the village,
or of the province; 52
Being notorious, repulsive through his own deeds, 53
(So much so, that) who(ever) may despatch him from the
(realm) Xshathra of life, 54
He will (1) be doing the community a service, and (2) be
going-on, on the progressing paths of good teachings. 55

II. Rules How to Treat Converts.**46.5**

Whatever well-informed person may have managed to with-
hold an Ashaist or Drujist 556
From keeping his vows or engagements (that are evil), 57
So as to come to a decision to live according to the divine
observances, 58
That (above well-informed person) should give-due-public-
notice (of that conversion) to some gentleman 59
(So that this gentleman might from then on) protect-the-
convert from further maltreatment, O AHURA Mazdah
(mindful lord)! 60

XXXII.—8

- As is (well) known, (there was) among these (committers) of violence a certain Yima (son) of Vivahvant, 187
 Who in order to satisfy our men, gave pieces of beef to be devoured. 188
 I (certainly) expect to be (divided) from these (sinners) in thy discriminating-judgment, O Mazdâh (mindful)! 189

XXXII.—9

- The prophet of evil, Grehma, with his pronouncements will destroy the words (which form) the understanding of life, 190
 By hindering my wealth, the prized possession of Vohu Manah (good disposition). 191
 With these uttered expressions (of my thought (as a complaint) I appeal to thee, O Mazdâh (mindful), through Asha (justice).

XXXII.—10

- (It is Grehma) who destroys (the effect of) my words, and who (1) preaches that 193
 The cattle and the sun are the worst objects to behold, and (2) who makes Drujists out of clever (believers), 194
 And (3) who destroys the cultivated lands, and (4) raises the weapon against the Ashaist. 195

XXXII.—11

- His followers would destroy my life. They have had many consultations with the Drujists, so as 196
 (1) To deprive the (Ashaist) masters and the mistresses of the possession of their inheritance, and 197
 (2) To cause the Ashaists to apostacize from the Best Mind, O Mazdâh (mindful), 198

XXXII.—12

- (3) And by their speeches, to cause men to apostacize from their best deeds. 199
 Mazdâh (mindful) spoke: "Bad are ye (1) who destroy the life of cattle with cries of joy, 200
 And who (2) to Asha prefer Grehma, Karpa and the power favorable to the Druj." 201

46.6

But whoever, when thus warned of the convert('s conversion), shall not go (to his side) to stand-up-for-him, 561
He shall-be-banished-to the genuine Houses of the Druj
(he will be accounted a genuine Druj), 62
(Just as) a Drujist is most attractive to the Drujist, 63
(While) the Ashaist is dear to whomsoever is an Ashaist 64
Since (the time when) Thou createdst the first spirits,
O AHURA Mazdah (mindful lord)! 65

III. Actual Struggle to Protect Converts (from Bendva?)**46.7**

Whom, O Mazdah (mindful), wilt Thou commission as
guardian for one-like-me, 566
Whenever the Drujist prepares to commit violence against
me? 67
Unless he be some one of divine power like Thee, such as
Thy Fire and Manah (mind), 68
Through the deeds of both of whom Asha (justice) is
ripened for the consummation, O AHURA (lord): 69
This is the teaching I propose to proclaim to human
spirits. 70

46.8

May not misfortune attain me through the deeds 571
Of any one who intends-to-commit-violence against my
substance! 72
Rather, may his deeds (1) with hostility rebound on his
own body, 73
(2) And restrain him from good life, O Mazdah (mindful),
(3) And, with hostility, fail to restrain him from the bad-
life! 75

XXXII.—13

Through which Xshathra (power) of the above Asha (justice),
 Grehma will be degraded to hell, the dwelling of the Worst
 Mind, 202
 (Where dwell) the destroyers of this life; and (then) O Mazdâh
 (mindful) he will complain, being moved by a desire 203
 For the message of thy prophet, who (then) (however) will keep
 him from beholding Asha (justice). 204

XXXII.—14

Grehma (1) (plans) the subjection of this (Asha, justice);
 (2) long since he supports both the Kavayas and the powerful
 (Drujists) through his plans, 205
 Which raises help unto the Drujist; 206
 And (3) (he cries that) the cow is to be killed; and (4) he will
 burn (the Ashaist) who-repels-death from her (by being) of
 help to her. 207

III. Zarathushtra will Exult in Executing this Final Judgment.

XXXII.—15

But through these Ashaists, I will expel both the Karapans and
 Kavayites 208
 Who will not permit the Ashaists to rule their lives as they wish
 (by the divine law of cattle herding) 209
 Which (Ashaists) I pray will be borne (to heaven) the (dwelling
 of Vohu Manah (good disposition) by the twins (Haurvatat and
 Ameretat.) 210

XXXII.—16

All this is from that Best (divinity) who is teaching in the wide
 light (of the stars) (or of the altar-flame, (M) 211
 Thou, O Mazdâh Ahura (mindful-lord), controllest whomsoever
 threatens me with destruction, 212
 So that I may encourage the beloved (believers) by setting limits
 to the violence of the Druj, by (the words of) my mouth. 213

I. Hope for Rewards in This Life.**48.1**

When (Zarathushtra) shall overcome the Druj by retributions through Asha (justice), 654
When he arrives at what long since was announced 55
Through (the fate of) Daevas and the 'Doomed' (unbelievers), in (the realm of) Immortality, 56
Then, O AHURA (lord), (Zarathushtra) will, with profits, prosper (the faithful believer who) prays to Thee. 57

48.2

Speak to me, O AHURA (lord)! For Thou art an Expert-knower! 658
Will the Ashaist overcome the Drujist (in this world) 60
Before the-beginning-of the Compensations (which) Thou hast thought out? 59
That would be a good Message to the world! 61

II. Punishment for Opposers and Waverers.**48.3**

But, for an Expert-knower, (that) is the best of teachings 62
Which the beneficent AHURA (lord) is-teaching, with Asha (justice). 663
The Expert-knower who is one-like-Thee, O Mazdah (mindful), through the understanding of Vohu Manah (good disposition), 64
Knows bounteous secrets which-are-expressed-in-the-doc-trines. 65

48.4

Whoever, O Mazdah (mindful), exercises his mind (now)
through the better, (and then again) through the worse
(meditations), 666
Who(ever) exercises his spirit with such uncertain deed and
word, 67
Who(ever) follows the delights, wishes, and convictions of
such uncertainty,— 68
Shall he, in Thy estimation, at last be separated from those
who have done Thy Will (OR, who are worthy of being
in several places; OR, of becoming confused)? 69

III. Right of Believers to Present Comfort.

48.5

May not bad rulers rule over us! (Rather,) may good
rulers rule 670
With deeds (inspired by) good doctrinal thoughts, O Ar-
maiti (love), (Thou) Best One! 71
(Who), for (1) mortal men, dost perfect an additional-or-
later-or-especial-birth, 72
But (2) for the Cattle (perfecting) that pasturage which
should fatten It for our food. 73

48.6

O Armaiti (love), prized by (men of good disposition)
Vohu Manah! 674
For (1) men, She produced good dwelling, enduringness,
and vitality; 75
But for (2) that (Cattle), AHURA Mazdah (the mindful lord)
with Asha (justice), caused plants to grow 76
At the birth of the first life. 77

48.7

Let Aeshma (fury of rapine) be put down; oppose cruelty!
Ye who wish-to-assure-yourselves of the reward of Vohu
Manah (good disposition), 679
Through Asha (justice), to whose bond would wish to be-
long the bounteous man 80
Who shall abide in Thy Dwelling, O AHURA (lord)! 81

IV. Uncertainty Here and Hereafter.

48.8

O AHURA Mazdah (mindful lord), is the wealth of Thy
good Xshathra (realm) (meant for me?) 682
Is (the wealth) of Thy Compensation (meant) for me? 83
Will Thy (realm and Compensation) please the faithful
(believer) when it shall have been made manifest through
Asha (justice)? 84
(This would indeed be) an incitation (M) OR, weighing-off
(B) of the deeds of the good Mentality! 85

48.9

When may I know, O AHURA Mazdah (mindful lord),
whether Thou rulest through Asha (justice), 686
Over-every-one from whom destruction threatens me? 87
It is no-more-than right that Thou shouldst tell me, in
just words, the decrees of Vohu Manah (good disposi-
tion), 88
For (I Zarathushtra who am) the Savior would-like-to-know
how his (my) compensation shall be given to him (me)?

V. Nobles must resign Luxury, enforce Security, gain Salvation.**48.10**

When, O AHURA Mazdah (mindful lord), will men gain
knowledge of the Message? 690

When will they expel the dregs of this (Haoma) intoxication? 91

Whereby is-practised-deceit by (1) the hostile Karapans 92
And (2) the bad land-rulers (who are) in (the position to)
understand. 93

48.11

When, O Mazdah (mindful), will Armaiti (love) with
Asha (justice), and Xshathra (power), 694

Come (to us) through (our being able to have) good dwelling,
(and eventuate) in a pastoral realm? 95

Who will give us peace through bloody (slaughter) of the
Drujists? 96

Unto whom will the doctrinal-thought of Vohu Manah
(good disposition) enter (and with him abide)? 97

48.12

But these are the Saviors of lands, O Mazdah (mindful),
Who, with Vohu Manah (good disposition) and Asha
(justice), 699

Strive to satisfy Thy teachings-or-doctrines through deeds,
They become conquerors of Aeshma (fury of rapine)! 701

I. Zarathushtra Utters Imprecations on his Successful Opponent.**49.1**

Ever has Bendva hindered me, (and proved himself the)
greater (of us two) 702
When I, O Mazdah (mindful), through Asha (justice),
was trying to satisfy the misled (crowds) ! 3
(O mindful Mazdah), come to my support with Thy good
Ada (retribution), 4
And with the Vohu Manah (good disposition) (through
whom) Thou (fore)knowest the (impending) destruction
of that (Bendva). 5

49.2

But that Bendva's teacher (Grehma, that) apostate from
Asha (justice), 706
That Druj, has long hindered me ; 7
He fails to insist on having with him the bounteous
Armaiti (love), 8
Neither, O Mazdah (mindful), does he counsel with Vohu
Manah (good disposition). 9

49.3

In our belief, Asha (justice) is set down as the means to
profit ; 710
While, on the contrary, in their teaching, the Lie-of-the-
Druj is set down as the means to harm ; 11
Consequently, I zealously-insist-on communion with Vohu
Manah (good disposition), 12
And on 'swearing-off' (renouncing) all association with the
Druj 13

49.4

Who, through perverted principles, increase fury-of-rapine
(Aeshma) and cruelty 714
Among the herd-prosperers, by their tongues' conversation,
themselves not being herd-prosperers ; 15
Whose own crimes they do not overcome with good works;
These may (yet) establish the divinities of the Daevas,
through the spirits of the Drujists. 17
(or, Away with them into the Dwelling of the Daevas ! B)

49.5

May zeal and fat food (reward) him 718
Who, in spirit, communes with Vohu Manah (good disposition), 19
Because he is well-informed about Armaiti (love) through
Asha (justice) ; 20
I judge all these belong into Thy realm, O Mazdah
(mindful) ! 21

II. Frashaoshtra is Urged to Become Defender.**49.6**

O AHURA Mazdah (mindful lord), I beg You and Asha
(justice) to declare 722
Your wisdom's (double) purposes in connection with 23
The proper solution of the problem 24
How to obtain a (ready) hearing for the spirit of One-like-
You ! 25

49.7

Hear, O Vohu Manah (good disposition)! Hear, O Asha
(justice)! 726
Hearken Thou, O AHURA Mazdah (mindful lord)! 27
What peer, what gentleman (whose influence would enforce
regulations) will initiate regulations 28
Whose observance would earn a good reputation for the
group-of-those-who-labor-at-herding-cattle? 29

49.8

I beg of Thee, O AHURA Mazdah (mindful lord) to grant
(1) To Frashaoshtra the most blissful communion with
Asha (justice); 73¹
And (2) to me, to attain the Good in the Xshathra (realm)
While (3) both-of-us-wish-to-be Thy messengers for ever-
in-the-age. 33

49.9

Let the Prosperer (Ashaist believer) who was shaped (or
formed) to profit the world, listen to the teachings! 734
Let not him who (utters or, possesses) the just Words
have any communion with the Drujists; 35
Let the spirits (occupied in search) of the best Compensation
join together; 36
Let both the man (Zarathushtra) and Jamaspa unite with
Asha (justice)! 37

49.10

Whereupon, O AHURA Mazdah (mindful lord), Zarathushtra will commit to Thy Dwelling 738
(As treasury of merit of the 'mindful' divinity, the memory of) the good thoughts, souls, and adorations, 39
With the zeal and (loving) Armaiti-devotions of the Ashaists, 40
All of which, O (great ruler) Xshathra, mayest Thou guard with enduring energy (B; DOUBTFUL, M). 41

49.11

(But, on the other hand, for the evil man), the (psychopompic) souls, (carrying) foods, will go to meet 742
The bad administration, bad deeds, bad speeches, 43
And bad spirits of the evil-minded Drujists; 44
(Who) will be genuine (worthy and accepted) companions (to the inmates) of the Dwelling of the Druj! 45

49.12

O Asha (justice)! What sort of help hast Thou for me, Zarathushtra, who am calling to Thee? 46
With Vohu Manah (good disposition), what help hast Thou perhaps for me? 47
O AHURA Mazdah, with praises do I sue for Thy friendship, 48
Praying for whatever is best among Your compensating rewards! 49

II. Zarathushtra is Worsted : and in Despair Drives the Magians into Open Agricultural Country.

(Apparently belonging to the Close of the former Hymn, on)
Zarathushtra's Exultation on Executing the Final Judgment.

XXXIII.—1

In accordance with these laws of the first life 214
The judge will enact, the most just decisions for the Drujist, as
well as the Ashaist, 215
And for the man who combines the false and just actions (B)
(and do whatever may suit the needs of the false and the just,
(M) 216

XXXIII.—2

But whoever (1) by speech, word or deed do harm to the Drujist,
Or (2) converts one to the good (i. e., either injures or converts)
or (3) instructs a fellow believer, 218
They (are those who are thereby) working for the (divine) will,
and for the pleasure of Ahura Mazdâh (lord mindful) in the
(great work of the) preparation. 219

XXXIII.—3

Who is a well wisher of the Ashaist, whether he be gentleman-by-
birth or a worker, 220
Or an expert peer, or is zealous for the cattle O Ahura (lord),
Surely he will come to be on the pasturage of Asha (justice) and
Vohu Manah (good disposition). 222

**II. Zarathushtra is Worsteds ; and in Despair Drives
the Magians into Open Agricultural Country.**

**IV. Zarathushtra is the First Prophet;
Obedience to him Gains Paradise.**

46.9

Who is that faithful (believer) who will be the first one 576
To teach me (by object lesson) to consider Thee the most
helpful (divinity), 77
And the most bounteous lord (as) judge over deeds? 78
(On the contrary,) the believers are, with the aid of Vohu
Manah (good disposition), seeking (to hear) from me 79
What Asha (justice) uttered to Thee, and what the Shaper
of the Cattle uttered to Asha (justice). 80

46.10

(O AHURA Mazdah, mindful lord, grant) Xshathra (the
power of the coming kingdom) through Vohu Manah
(good disposition) as a Compensation to doers-of-right;
(namely,) 583
Whatever any man or woman may contribute or give to
me, (do Thou, O Lord, reward with) 81
What (spiritual gifts) Thou, O AHURA Mazdah (mindful
lord), knowest to be best for life (OR, people); 82
And I will also urge these (rewarded people) to adoration
of such-as-You 84
(When) I precede all of these (rewarded contributors) on
to the Sifter's Bridge of Judgment. 85

I. Prayer for Acceptation.**XXXIII.—4**

I, who, by praying, would, O Ahura Mazdâh (lord mindful) conjure away (1) disobedience and badness from (what the opponents think of) thee, 223
 And (2) contrariness from the gentleman, and (3) the neighborhood of the Drujist from the group of laboring men, 224
 And (4) cursing from the peer, and (5) poor farmers (fodder (M) from the pasturage of the cattle; 225

XXXIII.—5

I who will invoke Sraosha (obedience) as the greatest of all (divinities) for help (to man) 226
 Having reached (1) long life, (2) the realm of Vohu Manah (good disposition) 227
 And (3) the Asha (justice) straightened paths, on which Ahura Mazdâh (lord mindful) dwells; 228

XXXIII.—6

I who, as priest (coming) through Asha (justice) from the Best (Mind) desire (to walk) the just (paths) of the Bounteous Mentality 229
 Going (from us) (the Ashaist's priests) towards the pastures which advisory-managers ought to work through the (Vohu) Manah (disposition). 230
 (For these two objects) I wish, O Ahura Mazdâh (lord mindful) to consult together (both the Best (Mind) and the Bounteous Mentality) visibly. 231

XXXIII.—7

Come hither to me O you Best (divinities); come here personally, O Mazdâh (mindful) 232
 Visibly, with Asha (justice), and Vohu Manah (good disposition)

46.11

Through their political power, the Karapans will join the
Kavays 586
In destroying the (second) life of men through evil-deeds;
(Fools! whereas) their own souls and spirits shall terrify
them 88
When they shall come to the Sifter's Bridge of Judgment!
As (fit) companions shall they be admitted to the Home
of the Druj forever! 90

46.12

When, through the (help) of Asha (justice) among the vigorous (closer) relatives and (more distant) relatives 591
Of the Friendly Turas, there shall arise 92
Such-as-will, with zeal, prosper the substance of Armaiti
(love); 93
Then shall AHURA Mazdah (the mindful lord), with the aid
of Vohu Manah (good disposition), 94
In-the-consummation, give support to these (Friendly Turas). 95

46.13

Whoever satisfies Spitama Zarathushtra through preparations (for him) 596
Among men, (1) he is worthy to be heard of; 97
(2) And besides, he shall be given life (or, people) by (the
mindful lord) AHURA Mazdah; 98
(3) And shall have his substance prospered through Vohu
Manah (good disposition); 99
(4) And he shall be considered well-befriended with Asha
(justice). 600

tion) ; inform me how I may be heard before (M) or outside
 of (B) the Magians ; (and, for this purpose) 233
 Let reverent services of worship be (performed) clearly and
 manifestly among us. 234

II. Prayer for General Conversion.

XXXIII.—8

O do Thou regard (1) the interests which I am advancing
 through Vohu Manah (good disposition), 235
 (2) The hymn, O Mazdâh (mindful) (addressed to) one-like-
 You and (3) my grateful communions with Asha (justice), 236
 And give me Your-twin enduring possessions of Ameretat (im-
 mortality) and Haurvatat (health). 237

XXXIII.—9

But let me O Mazdâh (mindful) bring the (holy) Mentality of
 these two (divine) companions who prosper (the) Ashaist
 (just) life 238
 Unto the comfortable dwellings, with me, who have the best
 Manah (best disposition), 239
 In thus arousing the support of these two (divinities) whose souls
 are accompanying each other. 240

XXXIII.—10

Distribute, O Mazdâh, from thy delight, all the pleasures of life,
 Which were, and are, and are yet becoming ; 242
 And cause my-body to grow as-I-wish, with Vohu Manah (good
 disposition,) Xshathra (power,) and Asha (justice.) 243

I. How to Form New Settlements.**50.1**

Except Thy Asha (justice) or Thy Vohu Manah (good disposition), O AHURA Mazdah (mindful lord),	750
Whom may I, with certainty, invoke	51
To protect my cattle and myself ?	52
On what help may my soul count?	53

50.2

How, O Mazdah (mindful), might (a man) seek (possession of) a fortune-bringing cow,	54
If he desire both (1) her and (2) the pasture?	55
By living justly among the many men who appreciate the comforts (or, agricultural benefits) of the sun ;	56
By settling open lands (or, bad lands, as yet belonging to the bad Drujists) to be acquired or, settled-down 'as a clever man' would do, cleverly; or, which may be given as gifts.	57

The text is in a hopeless condition. This interpretation is as faithful as possible, yet is partially suggested by the context. It possesses the merit of agreeing with the practical interests of that civilization.

III. Prayer for Paradise.**XXXIII.—11**

(Thou) (Asha) who art the strongest Ahura of Mazdâh (lord of mindful) and Armaiti (love), 244
 Prospering, as if they were earthly substance, Asha, (justice) and Vohu Manah, (good disposition) and Xshathra (power), 245
 Hear me, pity me, when to every man (shall come) retribution!

XXXIII.—12

Arise up to me, O Ahura Mazdâh, (lord mindful) grant me (1) through Armaiti (love), vitality; 247
 (2) Through the most bounteous Mentality, grant me strength; (3) through good Ada (retribution), 248
 And through Asha (justice) (grant me) powerful might, (4) and through Vohu Manah (good disposition) (grant) compensation. 249

XXXIII.—13

In order to grant me support, O thou wide glancing (divinity,) show me (that) the incomparable (riches) 250
 Of thy realm, O Ahura (lord), (are) the compensations of Vohu Manah, (good disposition); 251
 O bounteous Armaiti, (love) instruct the spirits through Asha, (justice). 252

XXXIII.—14

But, O Ahura Mazdâh (lord mindful), Zarathushtra offers as an oblation his own body, 253
 And the first fruits of Vohu Manah (good disposition), 254
 And the Sraosha (obedience) and Xshathra (power) of his deeds and uttered words, through Asha (justice). 255

50.3

But through Asha (justice) shall (legal right), O AHURA
Mazdah (mindful lord), be (the portion of) this (pioneer) ; 758

(Getting possession) of what (settlements) the good (teaching, or teacher, Zarathushtra) taught him (to take possession of) with (wit) Vohu Manah and (good management or power) Xshathra ; 59

And who, through the vigor of compensation (by paying an equivalent), (may acquire) 60

The nearest estate which the (nomadic) Drujists may (yet) share (for some time). 61

II. These Settlers are to Act as Missionaries.

50.4

Thereupon, when the Wisher (for a recently settled home) stands upon the path leading to the (above-mentioned) open (or, bad, lands), then 765

I (Zarathushtra) will hear (these) faithful (home-seekers) (going) to (their new) dwelling (which, when occupied, will be full) of (grateful) praise ; 64

And I, (Zarathushtra), praising You, O AHURA Mazdah (mindful lord) with Asha (justice) and the best (disposition) Manah, and Xshathra (power), 63

Will, (for this joyful information about new settlements) worship You ! 62

50.5

As You (also) have rejoiced with-and-for-Your-prophet's (joy), 767

Therefore, O Mazdah AHURA (mindful lord), I have, through Asha (justice), aroused myself, 66

On-account-of Your visible and manifest help, 68

Through hand-sought (labor), which restores us (the faithful) to (prosperous) well-being (from the destitution consequent on the furious rapine of the Drujists) ! 69

50.6

(I) Zarathushtra, (1) (who) through reverence am the friend of Asha (justice), 771
And (2) who give direction(s) to the settlements through my tongue,— 72
(I pray), O Mazdah (mindful), that (the Wisher-Settler) may (also) raise up his speech in a word (as I do), 70
And with (the aid of) Vohu Manah (good disposition) may teach the commands of my understanding ! 73

50.7

(By thus enlisting missionaries) for You, O Mazdah (mindful), with Asha (justice) and Vohu Manah (good disposition), 776
I-will-yoke-on speedy runners, thick-set and strong, 74
With spurs of adoration of You, 75
Through which (runners) may You (and Your cause) drive on (to progress) : and might You aid me (too, last, but not least) ! 77

50.8

With these Verses, which are famous as (verses) of zeal, 78
I will, with stretched-out hands, encompass You, O Mazdah (mindful) ! 779
You also, O Asha (justice), with the reverence of the faithful ! 80
You also, (all Ye divinities), with the full ability of Vohu Manah (good disposition) ! 81

III. But Zarathushtra Remains the Only Mediator.**50.9**

I will come towards You, O Mazdah (mindful), and Asha
(justice), 782
Praising (1) with these hymns, and with the deeds of (good
disposition) Vohu Manah; 83
And when I shall rule-at-will over my Compensation, 84
Then shall I become recipient (thereof), caring for that of
the well-disposed (faithful believer). 85

50.10

Thus, (1) whatever deeds I may have done before, 786
And (2) whatever (objects) interest the eye through Vohu
Manah (good disposition), (still they are as nothing
when compared to) 87
The lights (of the sky), the sun, the dawn ('the shimmer-
ing bull of days'); 88
All these, O AHURA Mazdah (mindful lord), and Asha
(justice), exist for Your adoration! 89

50.11

I will preach that I am Your praise-singer, O Mazdah
(mindful)! 790
And-may-I-be-this, O Asha (justice), as far as I am able,
and can! 91
May the Creator-of-life, through the help of Vohu Manah
(good disposition), 92
Prosper whatever genuine work is most suitable to His
Will! 93

I. The Children of the Kingdom.**51.1**

ASHA (justice) will procure the good Xshathra (realm),
which is a 'choice' and most productive destiny, 794
For those who, with zeal, through their deeds, practice the
best (doctrines), 95
O (mindful) Mazdah ! (Grant that) I may effect (carry into
execution, realize) that (realm) ! 96

51.2

First of all, O AHURA Mazdah (mindful lord), assure me
the Xshathra (realm) of Compensation, 797
And then Thine, O Asha (justice) ! and Thine, O Armaiti
(love) ! 98
Through Vohu Manah (good disposition), oh do You
grant profit to the worshipper of You ! 99

51.3

Thou, O Mazdah (mindful), art the first Teacher of those
who 802
With their deeds, and in their tongue, commune with the
utterances of Vohu Manah (good disposition) ; 801
May they attract (the attention of) Your ears, O AHURA
Mazdah (mindful lord), and O Asha (justice) ! 800

(Well) mayest thou ask all these (following questions:) 806

51.4

Where are the Compensations for griefs? Where may we
find pity? 803

Where may (men) attain Asha (justice)? Where may a
man establish the bounteous Armaiti (love)? 4

Where (may he establish) the best (disposition) Manah?
Where, O Mazdah (mindful), (may He establish) Thy
Xshathra (realm)? 5

51.5

Where may the Pasturer, having become a just man
through his deeds, acquire cattle? 806

Will he (succeed in) doing so if, being of good under-
standing, he reverently prays to 7

Him who is a just Judge, ruling over both Compensations for the benefit of the 'clever' (believers)? 8

51.6

(The mindful lord) AHURA Mazdah (is He) who, at the last
crisis of life, through His (power) Xshathra, dis-
tributes 810

(1) What is better-than-good to any one who prepares (the
world) for His Will, 9

But (2) what is worse-than-bad to (every one) who does not
distribute (contributions to Zarathushtra, SEE 44.19, or
46.1, 10, 18). 11

51.7

O Mazdah (mindful), (Thou who art the) Fashioner of the
Bovine (creation), the waters and the plants! 812
Through the most (bounteous Mentality) Spenta Mainyu,
grant me Ameretat (immortality) and Haurvatat (health)
Which are full-of-vitality, and are, through Vohu Manah
(good disposition), enduring in the holy doctrines. 14

II. Opposition^e to the Prophet is Enmity to Humanity.**51.8**

I shall speak for Thee, O Mazdah (mindful), about what
(1) is threatened against the Drujist, and (2) what is
wished-for (and promised) to him-who maintains Asha
(justice). 816
(I shall speak thus because it is proper) to speak to the (in-
telligent man, referred to as the) Expert-knower; 15
(And besides, the prophet) rejoices through the Word
which is told to the Expert-knower. 17

51.9

And do Thou, O Mazdah (mindful), within (the nature of)
both contending Parties, set satisfaction, as a token (of
the accuracy of my prophecy of the Judgment by) 819
The metal, molten through Thy red fire (which, as a sifter,
shall) 18
Harm the Drujist, (but) profit the Ashaist. 20

51.10

(Wherefore I am fearless; even those who would kill me here are only bringing me closer to my reward)

Whereas, he who would wish to kill me, not considering this coming event, O (mindful) Mazdah, 821

He (punishes himself by becoming) malicious towards the creatures that are existent, (and thereby becomes) a son of the Druj (and will therefore share their fate), 22

While I, (even though killed) will, for myself, call Asha (justice), that He may come with a good Compensation.

51.11

(Such being the fate of my enemies, I would like to know) O (mindful) Mazdah, who is a friend to Spitama Zarathushtra? 824

(Is it not he) who has consulted with Asha (justice)? Who (has produced or sought) bounteous Armaiti (love)? 25

Or who, as a just (supporter) for the Magian Cause, showed himself to be considerate of Vohu Manah (good disposition) ? 26

51.12

(Returning to my enemies,) not very much did (Kik,) that pederast (or, vulgar fellow) of the Kavay-tribe ingratiate himself with me 827

When at the bridge (or passage) of (the) earth (a mountain pass?) he refused hospitality (1) to Zarathushtra Spitama And (2) to both (the oxen?) shivering with cold, whom he (Zarathushtra) was driving along (ALL UNCERTAIN). 29

51.13

Thus the spirit of the Druj destroys the genuine (reward)
of the straight (path) ; 830
And his soul trembles at the Bridge of the Sifting which
will make manifest (his deeds), 31
(Giving access to the other world, M)
And through his deeds, and (through whose evil words of
their) tongue, the Druj have perished from the path of
Asha (justice). 32

51.14

(Even) the friend(ly disposed) Karapans do not cultivate
their pasture properly by the proper rules ; 833
They effect, by their deeds and doctrines, griefs for the
Bovine (creation) ; 34
Which doctrine will at last bring (the Karapans) into the
Dwelling of the Druj ! 35

51.15

(On the contrary, when) AHURA Mazdah (the mindful lord)
shall, as first-comer, come into Garodman (the Dwelling
of Praise). 537
I, Zarathushtra, expect, through (having produced) profits
for Asha (justice), and through Vohu Manah (good dis-
position), 38
The Compensation which I taught to the Magians. 36

III. Vishtaspa Assumes Leadership of Heroes.**XXVIII.—4**

To the utmost of my ability, will I teach men to seek Asha (justice) ! (And this will I do) . 12

XXVIII.—1

With outstretched hands ; and by reverent prayer for support, O
 Mazdâh, (mindful) 1
 I will entreat, as the first (blessing) of the Spenta Mainyu
 (bountiful mentality)—that all (my) actions, (may be per-
 formed) with (the aid of) Asha (justice), 2
 (That I may receive) the understanding of Vohu Manah (good
 disposition), and that I may thus satisfy the Soul of the Bovine
 (creation), 3

XXVIII.—2

(And this do I) who entreat You, O Ahura Mazdâh, (lord mind-
 ful) through Asha, (justice) 4
 To grant me both lives, that of the body and of the mind, 5
 With the felicity with which Mazdâh, through Asha, supports
 (those to whom) Mazdâh (mindful) gives the two-lives for
 their comfort ; 6

III. Vishtaspa Assumes Leadership of Heroes.

V. Praise for the Supporters of his Cause.

46.14

(Would you like to know) who is (one of these, namely),
a friendly Ashaist? 601
(One) who would like to be-heard-from-for-the-Magian-
Cause along with Zarathushtra 2
In the crisis (of political establishment)? (It is) Kavay
Vishtaspa! 3
(He is,) O AHURA Mazdah (mindful lord), (one of those)
whom Thou wilt (surely) unite (to Thyself) in Thy
same Abode (of Praise, Garodman); 4
Them (from among the people) am I inviting with utter-
ances of Vohu Manah (good disposition)! 5

46.16

O Frashaoshtra Hvogva, go thou with the faithful to 610
Where we both desire to be, (namely), with those-who-are-
Beloved; 11
Where Armaiti (love's well-being) follows along with Asha
(justice), 12
Where are found the treasures of Vohu Manah (good dis-
position), 13
And where (the mindful lord) AHURA Mazdah dwells and
prosperes the Xshathra (kingdom). 14

VI. Partisanship with Zarathushtra Essential to Gain Paradise.

46.15

I will inform you, O you (clansmen of) Haechataspa, and
of Spitama, 606
How to sift the Clever from the Foolish : 7
— — — — — (MISSING ?)
With these deeds you maintain for yourselves Asha (jus-
tice) 8
Through the first decrees of (the lord) AHURA. 9

XXVIII.—3

(And this do I) who will sing hymns to You O Ahura Mazdâh,
 through Asha (justice) and Vohu Manah (good disposition),
 as never before; 7

And (I will) also (sing hymns to) those (faithful believers) for
 whom Armaiti prospers the never decreasing realm-of-
 Xshathra; 8

Hither, (O you divinities, come) to my support; come to my
 call! 9

XXVIII.—4

(And this do I) who with Vohu Manah (good disposition) am
 mindful to watch over the Soul of the Bovine (creation), 10
 And who knows (with what) compensations are rewarded the
 deeds of (the kind inspired by) Ahura Mazdâh. 11

To the utmost of my ability, will I teach men to seek Asha
 (justice)! 12

XXVIII.—5

O Asha (justice)! When shall I through thee behold Vohu Manah
 (good disposition) as an Expert-knower, discovering-or-attain-
 ing, (among the Magian tribe) 13

The throne, and (the tribe-men's) Sraosha-(obedience) for (the
 prospering of the cause of) the most powerful (mindful)-
 Mazdâh Ahura-(lord)? 14

With this mystic word (of promise B) I will cause those savages
 to choose (the cause of) the greatest Mazdâh Ahura-(mindful
 lord). 15

46.17

So that in (this) place of trouble, O Jamaspa Hvogva, 615
I am uttering for (all of) you utterances, not of indifferent
matters, 616

But praises of the Preparer (Zarathushtra himself), who-
will-have-stood-for-you together with Sraosha (obedience)

Who shall sift the Clever from the Fools 18

Through Asha (justice), his clever advisory-manager,
O AHURA Mazdah (mindful lord)! 19

ALTERNATES for lines 615-617:

Where I shall mention your misfortunes only, so as to
arouse Mazdah's pity, B.

Where I shall sing in metred, not unmetred lines, M.

46.18

This is the sifting-conclusion of my understanding, and of
my mind: 624

'Whoever to me concedes the best our age (affords in the
way of recognition or contributions), to him would-I-by-
teaching (promise) 20

The best (treasures) of my wealth, with the Vohu Manah
(good disposition); 21

But I will oppose hate to those-who-hate us, 22

(And in doing so, I consider), O Mazdah (mindful), that I
am, through Asha (justice), satisfying Your Will.' 23

46.19

Whoever, through the inspiration of Asha (justice) may
genuinely cooperate with me, Zarathushtra, 625

(Doing those deeds) which suit my will, 26

(These deeds) will earn for him future Compensation, 27

And with all (other) expected (rewards in Paradise), a pair
of calving cows (on the 'pasture of Asha'? SEE 33.3) 28

And mayest Thou, O Mazdah (mindful), effect these
(promises) (to those) whom (they) best (suit)! 29

XXVIII.—6

O Mazdâh Ahura-(mindful lord), come with long life of Asha
 (justice) gifts, with Vohu Manah (good disposition), 16
 With just utterances, and give (these) to Zarathushtra as the
 means-of a vigorous support. 17
 (Then, give these) to us, that we (thereby) may overcome the
 hostilities of the enemy. 18

XXVIII.—7

Grant, O Asha (justice), this compensation: namely, the felicities
 of Vohu Manah (good disposition); 19
 Grant, O Armaiti (love), the wish of Vishtaspa and of myself; 20
 O Thou greatest Ruler, grant a (ready) hearing unto him-who-
 prepares with the Word. 21

XXVIII.—8

For the best do I entreat the Lord Ahura, like willed with thee,
 the best Manah-disposition, 22
 And with the best Asha's-justice, supplicating Asha (justice) for
 (1) the hero Frashaoshtra, and (2) me, 23
 And (3) for whomsoever thou wouldst grant Asha-(justice) for
 all the age of Vohu Manah (good disposition.) 24

XXVIII.—9

We would not vex You by those supplications, O Ahura Mazdâh
 (mindful lord), (nor would we vex) the best Manah-(good
 disposition), 26
 Because of these (expected) benefactions; rather would we haste
 to offer praise 25
 (To) You, who are the best prosperer of human wishes for profit,
 (here below and in) the Xshathra-realm (to come). 27

III. Supporters of the Prophet are Heroes and Saints.**51.16**

But Kava Vishtaspa attained (more than) these (both re-
wards); together with the rule over the Magian tribe, 839
Through Asha (justice) as advisory-manager, and through
the Verses of (good disposition) Vohu Manah, he at-
tained Chisti (SOPHIA, or wisdom); 40
Thus, for us (the faithful) is AHURA Mazda (the mindful
lord) bounteous-at-wish. 41

51.17

Frashaoshtra Hvogva has shown (and promised) to me (as
wife his daughter's) prized body. 842
(Now,) in-order-that I may attain (to be) the recipient of
Asha (justice), may the ruling AHURA Mazda (mindful
lord) 44
Grant (to me) her desired (body) for the benefit of her
good spirit (that she may be saved through me as hus-
band, SEE 53.3) ! 43

51.18

May Jamaspa Hvogva, glorious with riches, choosing this
Chisti (SOPHIA, wisdom, daughter of Zarathushtra, whom
he marries in Yasna 53) 845
Through Asha (justice) (also) partake in that Xshathra
(realm) of (the good disposition) Vohu Manah; 46
May AHURA Mazda (the mindful lord) grant to me that
they may find support with Thee (Ahura Mazda) ! 47

51.19

O Maidyomangha-Spitama ! He (Zarathushtra) who has
given that (prize of verse 18, his daughter Chisti) to this
(Jamaspa), 848
Who, as having known through his spirit the (first) life, is
wishing again the (the second), 49

XXVIII.—10

O Āhura Mazdâh (lord mindful), crown with attainments the
 desire of such clever (persons) 29
 As thou knowest, through Asha (justice) to be both (1) worthy
 and (2) of Vohu Manah (good disposition) 28
 (And this I pray because) I know that supplicatory words reach
 You, and are effective. 30

XXVIII.—11

I who am to protect (the worship of) Asha-(justice) and Vohu
 Manah (good disposition) for ever, 31
 (I beg) thee, Mazdâh Ahura (mindful lord) to reveal to me (the
 truth), so that I may (be able) to proclaim 32
 What is the development of the (present) first (dispensation of)
 life out of thy Mainyu (mentality) (as if it was being uttered)
 through thy mouth. 33

Says that thou (hast) the better (part) of life, having (practiced) the decrees of (mindful) Mazdah through thy deeds. 50

51.20

That (better part which is) a profit of yours, all (you like-willed four leaders of the four preceding verses 15-19, Vishtaspa, Frashaoshtra, Jamaspa, and Maidyomangha), (I repeat, that better part induces you) to give (utterance to) 851

Utterances with which Armaiti (love), with Vohu Manah (good disposition) being worshipped with reverence, 52
Will grant Asha (justice) as a support of Mazdah (mindful). 53

51.21

I desire a good Compensation (such as) this : to grow bounteous through the influence of Armaiti (love); 856
Such a person is prospering Asha (justice) with his doctrinal (thought SOPHIA, wisdom) through his utterances, deeds, and spirit ; 54

(To such a person) will (the mindful lord) AHURA Mazdah through Vohu Manah (good disposition), grant the Xshathra (realm or power). 55

51.22

If (the mindful lord) Mazdah AHURA knows among (any of the men) who were, and who (yet) are (living, 858
Any persons) to whom because of their hymns the best (reward) from Asha (justice, is) yet (to come), 57
These (men, like the above-mentioned four heroes), even by their names will I worship (publicly and individually); and into their presence will I enter with praise ! 59

**IV. Induced by a Matrimonial Alliance
Jamaspā Joins the Magian Movement.**

I. Marriage Ceremony.

53.1

The best riches that have been heard of are those of Zarathushtra, 860
Since (the mindful lord) AHURA Mazda grants to him by
Asha (justice) 61
For all eternity (1) felicities, (2) a good life, and (3) (the
conversion of) those who deceived him ; 62
(And Zarathushtra prays that his followers) may learn to
formulate-correctly the utterances and deeds of the good
spirit-of-religion. 63

53.2

And may Vishtaspa and (Maidyomangha) the Zarathushtrian son of-the-Spitama-family, and Frashaoshtra, 866
Establish the straightly just paths of the spirits for whom
(the lord) AHURA has appointed Saviors 67
Who strive through utterances and deeds (inspired by
Vohu) Manah (good disposition) 64
To utter cheerfully hymns for the adoration of (the mindful) Mazda (in order to give him) satisfaction. 65

53.3

O Pouruchista, daughter of Haechataspa, 868
Thou youngest of the daughters of Zarathushtra, 69
(Zarathushtra) gives to thee this (Jamaspā as a husband
who will) impress (on thee) communion with Vohu Manah (good disposition), Asha (justice), and Mazda (mindful); 70
So take counsel with thy understanding (so that it may become) most bounteous (when it has become full) of well-disposed Armaiti (love). 71

53.4

(The bride speaks:) Him will I emulate ! (The bridegroom speaks:) (Her) will I choose 872
Who-shall-generously-distribute-service to father, husband, pasturer, gentleman, Ashaist and pagan ! 73
(The bride speaks:) The sunlit fruit of (good disposition) Vohu Manah shall be mine (I shall have a child? M) 74
(The bridegroom speaks:) May (the mindful lord) AHURA Mazdah grant it to (thy) good spirit for all eternity ! 75

53.5

(Zarathushtra speaks:) I utter admonitions to those who are being married, and to maidens ; 876
(That which) I am counseling to you, you should heed, remember, and realize, 77
Striving for the life of (good disposition) Vohu Manah, 78
Vying with each other in Asha (justice), and spiritual precepts: thus shall you be happy ! 79

53.6

Thus shall you be genuine men and women (husband and wife?) 880
For, can you discover any advantage in belonging to the party of the Drujists? 1
For what the Drujists desire shall be kept away from their bodies: AHURA Mazdah (the mindful lord) shall present bad food to those who (then shall be) crying 'woe', and shall withdraw comfort from the law-scorning Druj; 2
Thereby (with these other contrasting actions) you destroy the spiritual life (for yourselves). 3

53.7

But to you (the newly-married pair) shall be (granted) the
Compensation of the Magian Cause 884
In-the-measure-that most hearty zeal (therefor) be rooted
in your body 5
But if you dismiss (abandon) the Magian Cause, you shall
at the last cry 'woe!' 6
When the spirits of the Druj dodge downwards, and dis-
appear! 7

II. The Bride-groom is Goaded to Conversion by the Sword.**53.8**

Thereby let all the malefactors be deluded through Causes
other (than the Magian) 888
Through whose good rulers peace shall be given to the
dwellings and villages; 90
(On the contrary, let the malefactors through whom are ef-
fected) murder and bloody deed, let them all be aban-
doned, and cry upwards in vain; 89
Let the greatest torture attack those captives of destruc-
tion—and let that occur soon, too! 91

53.9

(Vagabond nomads) shall reach the Place of Decay with
the Malefactors who, being law-scorning, and, as to their
bodies, doomed, 892
Are seeking to degrade the worthy (Magians). 93
Where is the (Ashaist) lord who will deprive them of free-
dom and of life, 94
(And establish) the (Kingdom) Xshathra, by which,
O (mindful) Mazdah, Thou shalt give, to the Poor
man, who lives justly, that Better (part)? 95

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Prayer:

Proofs, Flaws, and Objections.

A Guide for a Quiet Day, for Private Meditations, for Instruction of the Young.

By the Reverend Doctor
Kenneth Sylban Guthrie

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Explanation, from natural analogies, of the nature of Prayer, showing why it is an unsuspected and inalienable resource.

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From the Bible, from the best modern writers, from science, and from the successful working of a great contemporaneous institution which takes pains to limit its income to the results of secret prayer.

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182 Monroe Street, Brooklyn, N.Y.

Epitome

OF

DR. KENNETH SYLVAN GUTHRIE'S



THE SPIRITUAL MESSAGE OF LITERATURE

THE NECESSITY OF COMPAR- ING LITERATURES

Comparison is the root of all learning, suggestion, insight, and improvement. The writer, though all his life he had studied music, for the first time understood how to criticize music when, at a German Saengerfest in Philadelphia, he heard the same song sung successively by a dozen different male choruses. He who knows only one language, does not understand language as such. All our social evils survive simply for lack of proper social inter-relations. The Salvation Army has established bureaus for consultation with intending suicides; no misfortune is really so great that is does not admit of relief, if we could only get into touch with well-intentioned holders of resources. Thought itself is a social product; and over-individuality is only a polite name for inanity, provincialism, obstinacy, and stupidity. Solitary confinement is the supreme punishment.

If then unification is the supreme good, all that stands in its way is of evil; namely, ignorance or personalities. Separate languages are inevitable; each has its own "bouquet" and contributes an unreplaceable element to spirituality. The evil is not preference for one's own language, but ignorance of others. To gather the significance of even our own literature, therefore, we must discover its true function in the universal organism. If we only realized it, our best thoughts are the efflorescence of civilizations we

affect to despise and ignore; and unless we understand the elements of thought with which we deal, we lose the racial aroma, the predestination which makes of our own life a note in the hymn of destiny. How quickly we would run away from a man who would be eternally twanging at a single harp-string! But when supported by a chord, even a single note may alternately plead, as a mediant; attack as a dominant, or triumph as a tonic. The differing colors, gathered, form white light, something sublimer than any of them. With all the strings of the harp, the harpist can improvise heart-moving symphonic achievement. Our modern literature, unanalyzed, is a personal pastime; appreciated in the light of its origins, it is the latest revelations of the evolving divinity.

THE TWO KINDS OF LITERARY SOURCES

Running through every human life are the twin relations of individual and the group to which he belongs. So we have the pupil and the class; the priest and the church; the toiler and the trade. Their ideas are not always identical. There is often friction; in ancient times called heresy, nowadays it is disharmony. Therefore, if we are to listen to the different voices of literature, we shall have to listen both to racial and to individual solutions of the problems of destiny.

In the past, of course, the racial element was the most noticeable; in modern times, the individual; and yet it could easily be demonstrated that neither could exist without the other, any more than the flower without the root, or even the root without the flower.

Indeed, what we are pleased to call the more original individual messages consist really of hybridization of racial characteristics; like Matthew Arnold, who brought to the English language French pellucidity, and charm.

Originality, indeed, is only grasp of better sources. What Macrobius did to Virgil, what Higher Critic has done to the Pentateuch, could be done to every great writer, who, indeed is great chiefly because he was so receptive to the influences and sources of his times that he adequately represents them. Goethe frankly acknowledged pillaging; but what a pillaging it was! And if Goethe had not studied sufficient foreign literatures, he would not have had anything to pillage. The more original therefore a genius you want to be, the wider will have to be your erudition. The saner judgment you wish to pass, the more

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comparative must it be. The more individual you wish to become, more sanely must you discriminate the streams of racial inspiration, and the more judicious must be your combination thereof.

WHAT IS LITERATURE?

Before beginning our search for the messages of races and of individuals, we must ask ourselves: What is literature? This has been defined as memorability; for which there may be many individual causes, none alone being sufficient to measure up to, or secure immortality. For instance, felicity of diction; importance of message; emotion; and first of all, beauty. We hear sometimes of the religion of literature, and the literature of religion; but after all, literature is religion of the right kind, and religion of the right kind is the right kind of literature. These miserable divisions between religion, literature, science, poetry, and art are only fetishes for the short-sighted; of course very useful to calculate with; especially useful in heresy-trials; but who would care to be a Torquemada? Besides, they are useful to earn salaries; to raise meetings to hysteric generosity, to sell books, or even to make armies kill each other with; but to satisfy each soul's desire for truth, justice, humanity, wisdom, no! The larger truth, the higher truth, these are irreducible margins, which presentiment tells us are the basis of universal brotherhood. We are all longing for a single, all-comprehending heaven, where all those distinctions will be transformed into the many-sided service of the Supreme life. Wagner's opera, a union of music, poetry and action adumbrated this yearning for unification. Someday there will be a "United States of Europe," and later an inter-continental co-operation foreshadowed by the postal system, and the Hague Palace of Peace.

So if we prefer to use a new term to indicate the unity of all these various terms, we may, as most convenient, fix on the term "prophecy," to represent the gist or significance, or spiritual message of aspiration, of which we are especially to study the literary expressions.

THE RACIAL MESSAGES

The message of the Hindus is manifold. In common with many undisciplined people, many of their literary expressions represent a quality of which the best interpretation is generosity. The political states support whole classes of religious devotees. It is the land of classic friendships. Here the widow burns herself on her husband's pyre, and wives seek out

additional wives for their husbands. Readiness to forgive, as shown by Rama is not far removed from this. Moral desert, spiritual culture, and delication are in addition higher developments thereof. Compassion is the chief historic drama of Buddhism. The northern branch of their race, the Persians express its more intellectual aspect by fidelity, truth-telling, and marital faithfulness. The Arabians express its more militant aspect in their Mohammedan resignation to the will of God.

When we turn to the Chino-Japanese world, we find an entirely different category of religious conceptions. The Chinese teach us moderation, duty and righteousness, and character, as well as fidelity to the family as the social unit. The Japanese owed their superiority to the Chinese because of their imitativeness, for all that is great in their civilization is originally Chinese. But what matters that to us, as long as they artistically, gracefully, and charmingly selected the best? In Japan first did art become self-conscious, for all they are is owed to the way in which they spoiled the Chinese.

The Semitic world is an entirely different group. The Egyptians were obsessed by the idea of Judgment, as shown in their Book of the Dead, which represented the soul going towards sunset, passing through Judgment, and thereafter being "manifested to light" with the sunrise in another world. In other words, they taught the world immortality. What is represented to us by the word "intellectual culture" appears for the first time among the Assyrio-Babylonians, who wrote myths about creation, and taught what we might best call "communion with the Divinity," such as we find it later in the Hebrew Psalms. Although the Zoroastrians in a certain sense belong to the Hindu group, yet their political establishment in this valley, and consequent influence on the Hebrews when in captivity, forces us to class them here; for the last gift to the world of this wonderful valley of the Euphrates were the Zoroastrian conceptions of purity, an angelic hierarchy, a future savior, a millennium of restoration, and the divine fire.

The Greek's world's influence upon the world has not, in the past been overrated; but, the general state of ignorance of other civilizations has caused it to eclipse our debts to other races and civilizations. We must however give this Greek civilization its due place in our "spiritual inheritance."

From Greece came the conception of heroic magnanimity, social success, and the healthy objectivity so well represent-

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in their bible, the poetry of Homer. But, but not least, was their worship of classic beauty.

To surviving aborigines such as the American Indians we can trace the poetic expression for love of flowers, and genial mildness.

To the Northern sources, from Iceland, Norway, and adjacent countries we may trace the bardic ideals, and the expression of Manliness, something which could not come from any of the southern civilizations, among whom slavery was an institution.

SEMI-RACIAL VOICES

Having thus mentioned the chief racial contributions to our spiritual heritage, we may now turn to the semi-racial ones which come to us in the shape of legends. These are not racial, for many of them wander around the globe in the supremest disregard of frontiers and nationality. They appear as epics, and in later days dramas or poems by great authors, who endeavored to interpret them spiritually.

The legend of Job, as it appears in the Bible, enforces moral trial, disinterested love, confidence in the inner light, and scientific humility, or trust in God.

The Hindu Harischandra legend teaches the sacredness of a promise, duty as taking precedence of love, and magnanimity or generosity.

The Greek Prometheus legend teaches the contradiction between mind and passion; the supremacy of the rational over the irrational nature; the avoidance of fate by intelligent mechanical contrivances; and the divinity of Man as contrasted with dogmatic heavens and hells. Shelley's continuation thereof teaches the lesson of pain, which is forgiveness; the search of the intellect after truth; the destruction of the tyranny of custom, and the attainment of a moral character.

Plato's Republic teaches scientific government, as against the practical corruption of brute force, or, science versus custom.

Dante's Divine Comedy sets forth moral culture as salvation.

Calderon's Prodigious Magician shows that the failure of every other natural method of progress proves the veridicity of the Christian religion.

The Faust legend, in Goethe's hand, teaches divine discontent.

The Golden Legend, popularized by Longfellow, sets forth the beauty of self-sacrifice, but also the duty to refuse it.

The Holy Grail legends teach a Quest after the divine on earth, and that without purity none may find it.

The Wandering Jew legends, as ex-

pressed by Quinet, teach that the effort of life is to produce culture for our descendants.

Hardy's "Dynasts" reads into the Napoleonic legendary crises the paroxysms of an unconscious Will, of which men are but the deceived puppets.

Moody's "Masque of Judgment" serves up, in modern form, the old millennial world-crisis, in the form that passion is good while controlled, but that its evil lies in its moments of rebellion.

Wilbrandt's Master of Palmyra expresses in modern form the universal idea of re-incarnation, and its possible explanation of the injustices of life, and the ultimate achievement of perfect moral character.

Flaubert, in his "Temptation of St. Anthony" adapted that age-long legend to portray the moral progress of a soul through physical needs, sectarianism, philosophy, national ideals, and pantheism, to scientific research as the herald of a new age.

INDIVIDUAL VOICES

Those who have attempted to invent the scaffolding on which to drape their characteristic message were able to accomplish far more purposive results, but, of course, their creations suffered in picturesque objectivity, which, after all, is the basis of literary immortality. Among them, we may listen to

Kebes, the disciple of Socrates, when he paints a Greek Pilgrim's Progress, in his "Picture" teaching intellectual culture, virtue, happiness and sobriety.

Bunyan, following in his footsteps, adapted to it the Christian religion, and its practical life.

St. Augustine, when he dreams of the cosmic progress of a newer civilization.

Spenser, when he objectifies for us the beauty of the virtues of holiness.

Byron, when in "Manfred," he exhibits the dangers of failure in moral matters, even after the substantial victory is won.

Krasinsky, in his "Infernal Comedy," shows that poetic humanitarianism dreams lead only to bloody revolutions, to misfortunes of those we love, and to blindness of one's own powers. Democracy is disgusting; aristocracy is effete and treacherous. Nothing remains but the Christian religion.

Madach's "Tragedy of Humanity" illustrates the tendency of religious obscurantism to ruin knowledge and culture, the suicidal results of blind credulity.

Ibsen, in pointing out the inevitable suicidal result of over-logical consecration to unearthly ideals, such as those of Brand.

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Victor Hugo, who, in his "Dieu," symbolizes the stages of mind of man, and shows that only under rationalism, the proper use of reason, can man be fully himself.

Tolstoi, who in his "Power of Darkness" illustrates the power of guilt to condemn man to greater guilt; and that the only way out is open confession.

Campomer, in his "Universal Drama," illustrates the tortuous agony of expiation of crime, that guilt clings to us in unimagined conditions until transformed into moral achievement.

CONSENSUS OF PROPHETS

We have just studied the messages of those poets who took the trouble to incarnate their intentions into coherent, and dramatic works of art. But the first step of prophecy is mere bardism, or troubadour-effusions, or lyric poetry. So manifold, so disconnected, so transitory are these, that few if any have suspected that they could ever have a consistent significance. Still, this could be guessed from the fact that lyric effusions are after all judged by universal standards such as beauty, emotional power, imaginativeness, sincerity, and the like. We may therefore assume that it may be possible sometime, as indeed is done in the standard anthologies, to classify and systematize the lyric poetry of the world, and ultimately come to some definite significance thereof. It is admitted that its bulk, its continual accessions, its fluctuating standards of criticism, will ever make a final conclusion merely provisional, and valid only for the seeker himself; but nevertheless every intelligent man will make his own deductions, according to his lights, and to the extent of his erudition.

In Dr. Guthrie's "Spiritual Message of Literature," such an inspirational quest is conducted, with the following result:

The basic lyric aspirations consists of consecration of self to some object or another. Passion is attractive primarily for its keen appreciation of beauty. But pain inevitably arises, and teaches its lesson of law-abidingness. This constitutes a rational control of the passions, a rationalization of life, eventuating in purity of heart. This leads to impartial love, whose education results in cosmopolitanism. Idolatry is a half-way station on the way to devotion to the divine.

We have now arrived at consideration of our human potentialities, which might be summarized by the single word "conservation."

Constructivism, instead of destructivism, is at the root of this; in religious

dialect, "edification." This leads necessarily to discipline, which can be effected only by labor. Thus is developed character, which is best shown by responsibility. Only watchfulness to avoid failure permits us to achieve our ideals.

Having thus created the individual, we are ready to examine the contents of his ideals, which might be termed a "high pantheism," or, in a single word, "attainment." God then is universally recognized as being immanent in the world, and the next higher view is his immanence in the self. This is practically objectified by the ancient maxim, "Know Thyself." This really constitutes our divine destiny, which, when carried out or achieved, appears as self-dependence. But if we are evolving, it is evident that divine discontent is the ultimate revelation of the divinity; for even the divinity must still be progressing, or he would not be perfect, one element of which conception must surely be progress.

While this is the true basis of life, poetry has loved to clothe it in a religious mysticism, whose gateway was initiation. This tells us in poetic words that the root of all gross polytheism really was a sense of the human progress towards divinity; whose highest definition has ever been some sort of love, which may well be associated with wisdom. The union of both applied to our problems, is the religious demonstrations of soul-prayers, progress, namely, salvation.

This is the spiritual message of universal literature; and, in his book of that title, Dr. Kenneth Guthrie has attempted to give the quotations justifying it, and presenting sufficient of the details of the underlying dramas, legends, and real contributions thereto to enable the general reader to gain a very substantive appreciation thereof. It contains quotations from, and accounts of many literary works generally unknown, but which the future, will be better known on side of the Atlantic.

It also contains precise information about all the great epics of the west and lists of books for systematic reading in literature and religion.

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